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THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN
THE FORMULARIES OF THE WESTMINSTER DIVINES, AND
WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

EDITED BY C. WEBSTER,

Pastor of the First Associate Congregation, Philadelphia.

VOLUME XVI.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good
way, and walk therein, and ye shall find rest for your souls.—Jer. vi. 16.

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FEBRUARY, 1840.

ART. I.—*The Symbolical Language of Scripture.* No. I.

WHEN earthly or natural objects are employed to represent those that are spiritual, they are called figures; and when the representation is not by any direct resemblance of the one to the other, but in its use or character, it is that kind of figure called a symbol. For example, bread and wine have no direct resemblance to the spiritual and saving efficacy of Christ's finished work, but in their use as a means of life; they are, therefore, properly called symbols. Every reader of scripture has observed that the use of such figures is very frequent, and forms no small difficulty to the understanding of the passages where they occur. If, therefore, we could furnish easy and complete rules for the explanation of them, it would, undoubtedly, be an important acquisition; and though the following remarks do not claim so high a character, it is hoped that they may be, in some measure, useful to that end. The subject is very large, not only by the frequent occurrence of such figures, but also by the variety of sources whence they are borrowed; for sake of arrangement, we may consider them under the following general heads:—

1. Those borrowed from remarkable objects in nature.
2. Those borrowed from the parts of the human body.
3. Those borrowed from animals.
4. Those borrowed from the implements and employments of men.
5. Those borrowed from civil and domestic affairs.
6. Those borrowed from trees and plants.
7. Such as do not strictly come under any of these heads, and may be called miscellaneous.

Before entering on any of the above heads, we must notice some things that are to be kept in view as general rules for the whole.

1st. There is an excellent use in such figures of scripture, more than balancing the difficulty of understanding them. They give a special beauty and interest to the discourse; they are admirably

sued to impress the memory; and, above all, they present high spiritual mysteries in a form within the reach of the meanest capacity.

2d. Every figure of Scripture is more or less explained in some other passage; so that the true key to them is a comparison of all the places in which any one occurs; and this, faithfully attended to, will almost invariably lead the plainest reader to the true meaning. The meaning is often given in the very same sentence: as, (Gen. xlix. 15,) "Issacher bowed his shoulder to bear." Here is a symbolical expression, and the meaning follows: "he became a servant unto tribute." This was characteristic of ancient eastern custom, to introduce any subject by a significant action or representation. The burning bush was such a representation of the subject which, at the same time, was presented to Moses in plain discourse; namely, the sufferings and deliverance of Israel. Our Lord's washing the feet of the disciples in like manner represented that humility and brotherly kindness of which he was immediately about to speak; and many other instances might be adduced. The same practice is observed, though there can be no action, when language is employed in a corresponding manner, first the figures, then the meaning.

3d. Many figures are substantially the same, and, therefore, mutually illustrate each other, and the same figure has the same general meaning throughout scripture; but, as many things from which figures are borrowed have several uses, the connexion must determine which of them is intended in any particular place. For instance, the wind and rain are either beneficial or injurious, according to circumstances, and when employed as scripture symbols, they have a corresponding meaning. (Song iii. 16.) "Awake, O north wind, and come, thou south." The *wind* here plainly signifies something desirable and beneficial; but, in Isaiah xxxii. 2, it as plainly signifies something injurious, "A man shall be a hiding place from the *wind*."

4th. When the several ideas which a figure may present (from the uses of the object from which it is borrowed) are not inconsistent, they are sometimes all intended; as Matt. iii. 11, "He shall baptize you with the Holy Ghost *and with fire*." Fire is here a figure both of the enlightening, warming, and purifying character of the Holy Spirit's work on the soul. But we are not to carry out a figure to the extremity of every thing that may belong to the object from which the figure is borrowed; neither are critical and philosophical niceties at all necessary to the right understanding of them; many ingenious ideas have, in this way, been advanced, and, perhaps, not inconsistent with the analogy of the subject, but not intended by the inspired writer in the place. For example, (Song iii. 16,) "Awake, O north wind, and come, thou south." &c. The wind here plainly means the reviving and refreshing influences of the Holy Spirit; but if we pursue the figure, and take the north wind for his work of conviction, because it is cold and sharp, and the south wind to mean his converting and comforting work, because it is warm, we are undoubtedly beyond the design of the figure. Or if, with some writers, we consider the north wind alone to mean the Holy Spirit's work, because in hot eastern countries it

was most refreshing; and the south wind to mean the temptations of Satan and the workings of corruption, because in those countries the south wind, coming from the desert, was parching and unhealthy; and then, to suit this interpretation, if we should render the expression "come, thou south," return, that is, *go back, thou south*, (as indeed it might be rendered,) however ingenious it might appear, it would be altogether too critical to be the true meaning. We are not to think that the Bible was given only to the learned and philosophical: a correct and profitable understanding of almost every part is within the reach of the humblest reader, with due diligence; and the idea that such persons would most naturally take from the invoking of both the north and south winds, in this passage, is the true one, namely, that a large, a double portion of the Spirit may be given.

5th. We must carefully consider what words belong to the figure, and what not, because it is not unfrequent with the sacred writers to use the same, or similar expressions, both in a figurative and literal sense, in the same passage. "Even upon them shall be no rain." (Zech. xiv. 17, 18.) Rain is here plainly the influences of the Holy Spirit. It follows, "If the family of Egypt go not up, and come not, that have no *rain*." Here it is to be taken in its literal meaning. But another reason for being careful on this point is, that such omission or addition of words as would make no material difference in the literal meaning, would often almost entirely reverse the figurative signification. Thus, to *wink*, and to *wink with the eye*, are literally the same thing, but in symbolical language they are widely different. Acts xvii. 30, "The times of this ignorance, God *winked at*." That is, permitted and overruled for his own holy ends. Again, (Ps. xxxv. 19,) "Neither let them *wink with the eye* that hate me without a cause." That is, let them not get occasion to insult over me.

A like great difference may be observed between the expression "To enlighten," (Heb. vi. 4,) and "to enlighten the eyes," (Ps. xiii. 3,) and many others.

6th. When there is, in the same sentence, a repetition, with such a variation of the terms as would not alter the literal meaning, it is to be considered as one figure, and not two. As, (Ps. xi. 4,) "His eyes behold, his *eyelids* try the children of men." We are not here to consider *eyes* as having a different meaning from *eyelids*, but the same with the explanatory word, they *try* the children of men.

7th. There is what may be called the proportion of figures, in some cases, which it is necessary to consider in explaining them; that is, their correspondence to the style or scale of the whole discourse. For example, the 13th chapter of Ecclesiastes is a figurative description of old age; therefore, the particular symbols of darkening the sun, the moon, and the stars, the clouds, the rain, the doors being shut, looking out at the windows, the almond tree, the silver cord, the golden bowl, the pitcher, the fountain, the wheel, the cistern, &c., are all to be taken in no greater extent of meaning than will suit that purpose, which is much more confined than would belong to them in a subject of a more general description. In the Song of Solomon, also, and especially in the book of Revelation, where the whole discourse is, with care, rendered symbolical, the

figures are often somewhat strained, very different from those in the Psalms, Prophecies, and other parts where they occur incidentally, and are more natural and easy. Many figures in the former books must be considered exceptions to the general rules, and the key to their interpretation must be sought within these books themselves. When any figure in any part of scripture has a meaning altogether peculiar, it is explained more or less fully in the context, as in Psalm lxxiv. 13, "Thou breakest the heads of the dragons in the waters." We might judge from other passages the general meaning of *dragons*, and also of *breaking the head*; but its special application here to the ruin of the Egyptians at the Red Sea would not appear, if it were not intimated by its connexion with the dividing of the sea, and other circumstances mentioned in the immediate context. Again: (Rev. xiii. 1, 2,) "I saw a beast rise up out of the sea, having seven heads and ten horns," &c. This is explained in chapter xvii., verse 9, "The seven heads are seven mountains, on which the woman sitteth." Here is a meaning altogether peculiar. Verse 10, "And there are seven kings," &c.

8th. Symbols are often formed by the combinations of others more simple, and are to be explained according to the meaning of the several parts. (Rev. xiii. 3,) "The beast that I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion," &c. The several parts, and also the meaning of this symbol, we have in Daniel vi. 4, 5, 6, 7, &c. Similar combinations illustrate each other as far as they are alike; but we are not to make them agree any farther than the inspired writer has done, by supplying from the one what we might suppose wanting in the other. For instance, Ezekiel's vision of the cherubim, (chap. i.,) is much the same as John's vision, (Rev. chap. vi.,) and there is no doubt both have the same general meaning; but we observe that John's cherubim has six wings; while Ezekiel mentions only four; we are not to presume that they also had six. Again, in the same two chapters the vision of the throne is much the same, and of the same general meaning; but we observe that Ezekiel's throne has wheels, while nothing of that kind is mentioned by John. We must not presume that wheels belonged, also, to that which John saw, though he has omitted them in the description. There are no such omissions in symbolical language, especially in combinations; a wing, a wheel, a horn, a hand, &c., has each its definite meaning, and we may no more add one of them where it is not, or omit it where it is, than we may add or omit a sentiment in plain narrative.

9th. There are many passages which, when taken together, are highly figurative, while the particular words or expressions cannot be said to be strictly symbolical in themselves; as Hab. iii. 10, "The mountains saw thee, and they trembled; the overflowing of the waters passed by; the deep uttered his voice and lifted up his hands on high," &c. This sublime representation gives us a lively idea of God's majesty and greatness, but we cannot affix a definite meaning to each particular expression of it. Again, Job xvi. 12, "He hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. This whole passage together represents, in the strongest language, what Job apprehended to be the great severity of God's judgments bringing the greatest imaginable sufferings upon him, but

we cannot separate the words, or expressions, and give the meaning of each.

These remarks may seem, in many things, indefinite, but exact rules for all cases cannot be given without enlarging beyond due bounds, and, probably, not at all. That which alone can enable one rightly to interpret all symbols, is a sound judgment and a familiarity with the scriptures generally.

OMEGA.

ART. II.—*Occasional Hearing.* No. IV.

BY A RULING ELDER.

IN the last place, I was to answer some objections that are frequently brought against the doctrine that occasional hearing is sinful.

Objection 1. If it is sinful to hear ministers of other denominations preach, how can it be right to read their printed sermons?

Reply. If, when ministers were suspended from the communion of the church, they were, by such act, prohibited from composing sermons, or printing them, the objection would be unanswerable; but this is not the case. And as it has been proved that ministers of other denominations stand in the same relation to us as our own do while under suspension, so, whatever ministers are suspended from, when suspended, in that, and that only, we may not join with other denominations of Christians. And that there is a difference of divine appointment between hearing sermons preached and reading them, is evident from the following consideration:—Any person that pleases, though not a minister, may publish, in any form that suits him best, his views on any portion of scripture that he chooses, and it might possess all the features of a sermon; and people, if they chose, might call it such; and there would be no more sin in reading it than there would be in reading the printed sermons of ministers: but yet it does not follow, that if such an individual should ascend the pulpit and undertake to dispense the ordinances, whether teaching or sealing, we could be partakers with him without sin. But, farther, the pronouncing of the apostolical blessing is appended to the preaching of the gospel. And the apostle, in endeavouring to convince the Hebrews of the superiority of Christ's priesthood over the Aaronic, and having mentioned the circumstance that Melchisedec had blessed Abraham, observes, "Without all contradiction, the less is blessed of the better." The apostle considered that there must invariably be a superiority in the person blessing over the person blessed. But, in what respects are ministers superior to their hearers? It may and may not be in piety, learning, and talent. It can only, then, invariably be in point of authority, as authorized ambassadors of Christ, which is all that gives interest or importance to their blessing. And so of old, King Uzziah could have burned incense as well as any of the priests, but it appertained not to him, and so he was smitten with the leprosy, for intruding into the priestly office. So now, were all men able to write sermons, they might do so, and it would be no sin to read them; but it appertains not to all men to dispense the public ordinances of grace.

Objection 2. Why may we not as well hear ministers of other denominations preach as join with them in family worship?

Reply. Many of the ideas advanced in answer to the first objection might be repeated here, but the reader's own judgment will supply them. Suffice it, then, to say, that if when ministers and others were suspended from the privileges of the church, such suspension implied that they should also refrain from family worship, it would then be sinful to join with Christians of other denominations in such acts of devotion; but this is not the case, and therefore it is not sinful. But farther, it is the privilege of all men, whether professors or not, and even while lying under sins unrepented of, to worship God in their families morning and evening, and to seek repentance and pardon for such sins. But it is not the privilege of persons lying under scandal to administer ordinances, teaching or sealing; and this, by divine appointment, is what makes the difference in hearing ministers of other denominations preach, and joining with them in family worship.

Objection 3. If you consider ministers of other denominations in the same light that you do your own while under suspension, how, consistently, acknowledge the validity of baptism when dispensed by them, which you surely do by receiving without rebaptizing those who leave their communion and join yours?

Reply. There is a vast difference between saying that a thing is not really done, and in saying that there was sin in the act. In order that baptism be rightly administered, two things are necessary. First, that the signs and ceremonies be according to scripture appointment; and second, that they be performed by a minister of the gospel. And wherever these things are observed, the validity of baptism is to be acknowledged. Now, when ministers are suspended, they are not, by such act, divested of their office, though they be deprived of some of its privileges. For, when persons enter the office of the ministry, and take upon themselves ordination vows, they thereby devote their whole future life to that office; and by no sin which they may commit can they release themselves from the obligations under which they have come. And should such totally apostatize from the Christian religion, as ministers they would have to answer at the day of judgment. Nor does the act of suspension absolve them from ordination engagements. For, if this were so, in case of restoration they would have to be reordained, which is not the case. So, then, as they are still ministers, although while under suspension they are enjoined to desist from the exercise of their office, yet if they do, in disobedience, sinfully exercise it, the act is, nevertheless, done, and is to be acknowledged. Therefore, this makes nothing against the doctrine we have been advancing.*

* Our correspondent does not meet the case of *deposed* ministers. Suspension of a minister is, we think, properly regarded as a judicial declaration of the church that he can neither *dispense*, nor church members *receive* ordinances at his hand, without involving themselves in the guilt of disorderly conduct, and rebellion against the King of Zion. Such conduct is encouraging the wicked man in his wickedness; bidding God speed to such as are "despisers of those that are good;" partaking "of other men's sins," and making sad the hearts of the righteous. Aggravating transgressions! Nevertheless, the suspended minister is not divested of

Objection 4. May we not as well hear ministers of other denominations preach, as be present at their meetings of presbyteries and synods, which your members often do, and you do not hold them censurable?

Reply. There is a great difference between being a partaker and a spectator of any transaction. Now, when we go to hear ministers of other denominations preach, should we not join with them either in praise or prayer, or *hearing* the word preached, we would, surely, be only spectators. But this is not supposable; neither would it be justifiable to go to church to worship God as spectators. But if, on the other hand, we join with them in any of their acts of worship, we are partakers with them; which has been proved to be sinful, and, consequently, censurable. But if, when present at their meetings of presbyteries and synods, we do not join with them in any of their ecclesiastical transactions, we are not partakers with them, but merely spectators. Now, if we can find any who may be present as spectators, without being chargeable with sin, so may we. But their own members who may be present, and not members of the court, are only spectators, as their presence or absence affects not the transaction of the business of the court. Yet it never was supposed that this was in them sinful and censurable. So the objection falls.

Objection 5. "There *can* be no sin in hearing a good gospel sermon any where."

his office; his acts are, therefore, not invalid, but sinful. It is a well established principle, that the sin of the agent cannot invalidate those acts, the matter of which is legal; neither can sin destroy existing offices or relations, except in very few cases; and even in those cases, such as adultery in the marriage relation, a judicial declaration of the proper authority appears, in some measure at least, necessary to render it a nullity. But, respecting *deposition*, the mere fact that ordinances are sometimes held valid as dispensed by ministers under a righteous sentence of *deposition from office*, makes nothing against the argument of our correspondent. In order to give weight to this objection against the doctrine of occasional hearing, it is incumbent on the objector to show that ordinances thus dispensed are valid *jure divino*; which has never yet been, and, it is presumed, never can be, shown. The conclusion, then, is irresistible; the doctrine that occasional hearing is sinful is established; and those who are attending on the ministrations of deposed ministers have voluntarily excluded themselves from divine ordinances; have rejected the authority of the King of Zion, and burst his bands asunder, and cast his cords from them. And respecting all such cases, God is saying to the rulers in his house who have been called, in his providence, to the performance of the truly painful duty of inflicting this censure upon the refractory, as he did to the prophet Samuel, "They have not rejected thee, but they have rejected ME, that I should not reign over them." Lamentable, indeed, is the condition of these despisers of Zion's King! May God, in his rich mercy, speedily deliver all such as, through the wiles of Satan, have been drawn into this snare.

But we cannot consent to dismiss our correspondent without soliciting the reader's attention to his reasoning. His arguments seem to us conclusive on the subject of which he treats; if they should appear to the reader in the same light, it is hoped their force will be felt, and their salutary influence seen in the future deportment of some of our brethren, who appear, as yet, to be unconvinced. Prejudice, itself, can hardly cavil with either the spirit or manner in which a *ruling elder has discussed the important, but much abused doctrine of Occasional Hearing*.—EDIT
REL. MON.

Reply. This objection, of all others, is the most common and the most foolish. If it had only respect to place, whether there was sin in hearing in one church rather than in another, no person would dispute it. But its meaning is, that there can be no more sin in hearing a good gospel sermon from one minister than another. And it is questionable whether any reflecting person seriously believes it. According to this objection, should an able minister of the gospel fall even into the sin of adultery, and be suspended for it, and yet persist in preaching, and preach *good gospel sermons*, there would be no sin in hearing him. Those who insist on such objections as this are beyond the reach of argument.

Objection 6. The doctrine is too strict, that persons should be censured for occasional hearing. If you act on such rigid principles, many of our members, who will not be bound up by such strict rules, will leave our communion, and others will be deterred from joining us, and so our churches will become desolate. Better leave every one to their own conscience in this matter.

Reply. This objection is diverse from all the preceding. It is set up as a difficulty to the *truth* of the doctrine, while it neither admits or denies it, but is thrown in as an objection to its policy, from its supposed consequences, whether it be true or false. If those who bring this objection consider that occasional hearing is *not* sinful, I would refer them to the preceding pages, where, I humbly trust, the truth of the doctrine has been fully proved. But if, however, they admit this, I would ask them, then, to ponder well the following things:—

If God has any people within the bounds of the congregations in which it is the reader's and the writer's lot to dwell, whether, think ye, that it is more reasonable to suppose that he will gather them into his church, preserve them there, and perfect his work of sanctification in them, where all his known truths, from the least to the greatest, are esteemed precious, and are faithfully witnessed for, and no known sin, in principle or practice, is tolerated in their members; or to suppose that he would pour out more abundantly his spiritual blessings on churches who lightly esteem some of his truths, and allow their members to indulge in known sins? But if, on the other hand, God has no people within the bounds of the congregation where the reader and the writer dwell, what think ye, that you can convert them, notwithstanding, by giving up some truths which are offensive to some, and by allowing them to indulge in some sins to which they are exceedingly prone? By such a course as this we might fill the church with hypocrites, but not with saints. The more truths abandoned, and the more sins allowed indulgence, the more successful, no doubt, would such a plan prove. Then why not, if it be right at all, follow it out to its most promising and prolific extent?

But the objector proposes, as an expedient, to leave every one to his own conscience in this matter. That is, to allow those who cannot be convinced that occasional hearing is sinful, to indulge in the practice. So, because men cannot be convinced of their sins, the church must indulge their members in the practice of it. Were we to apply this mode of reasoning to any other sin, its folly would be most apparent. The greater part of mankind cannot be convinced

that the playing at games of chance, for mere diversion, is sinful. And surely the course of reasoning by which it is proved sinful is far more abstruse, and lies farther beyond the reach of common capacity, than the arguments do by which occasional hearing is proved sinful. Therefore, according to this plan, this sin claims more indulgence than the other. And, perhaps, some are disposed to call both little sins, and not worth disturbing the peace of the church about. What! any thing which God has condescended to make known as a precept of his law, or a matter of faith, too small for the church's observance! Is not this "exalting ourselves above God?" What saith the scriptures? "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And, alas! how many professors there are who struggle long and hard to be counted great in the world, but are content to be the very least in the kingdom of heaven! Their hearts are more elated with the applause of a misjudging world, than they would be with that welcome—that highest praise after which the human heart may lawfully aspire: "Well done, thou good and faithful servant; thou hast been faithful over a few things—enter thou into the joy of thy Lord." And although those who would now be faithful in all things committed to their charge as overseers in the house of God may not only be the drunkard's song, but may be despised and reproached by loose professors, as bigotedly precise in their adherence to truth and duty; yet "say ye of the righteous, It shall be well with him." And although we may not now be able to see the wisdom and the goodness of God's providence in permitting his own truths and people to be despised and trampled down, while error prevails and the enemy triumphs, yet we may rest satisfied that he does all things well; and that his wisdom and loving-kindness to us in this, as well as in all other adverse dispensations of his providence to us, both as a church and individuals, will be fully disclosed to our satisfaction, when we come to take a retrospective view of the toilsome scenes of time from the peaceful heights of glory.

R.

ART. III.—*How are men sent to preach?*

Ans. In two ways they are sent; either in an extraordinary way immediately by God himself from whom they receive their instructions. In this way Moses was sent, the prophets and the apostles. In their case extraordinary proof of their mission was necessary and was given. Or, in the ordinary way, through the medium of the officers of the church to whom God has given authority for this purpose. In this way, Timothy and Titus, though in some respects extraordinary men, were sent, 1 Tim. iv. 14, and 2 Tim. i. 6. Also, all those preachers mentioned in the New Testament with approbation, and all who are sent according to 2 Tim. ii. 2.

There is, at present, no pressing necessity for discussion on the first of these ways. The imposture of any that pretend in our time to an extraordinary mission is too palpable to deceive. It is the second only, to which my remarks shall be confined.

Observe, 1. That Christ has vested his church with authority to send men to preach the gospel. Unless this can be established there is no such thing as a mission in the ordinary way; and then it would follow that none are sent but they who are sent immediately by Christ himself. But I think it can be satisfactorily proved, that the authority to send men in the ordinary way, is *with* the church, and her only. If it be admitted, as it must, that the apostles did not transcend their authority in any of their transactions recorded in the acts or epistles, they exercised the authority in question. Acts xiv. 23, "And when they had *ordained* elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." The reader is aware that the term *elder* (in the Greek *Presbyter*) is applied to them whose office it is to "feed the church of God," see ch. xx. 28, and to "Labour in word and doctrine," 1. Tim. v. 17. Here is not a single act, but a practice, wherever they succeeded in planting a church, men being looked out as fit and chosen by the people, by *lifting up the hand* (*χερσὶν ὑψαντες* is the word here used) Paul and Barnabas set them apart to the work of preaching and all other parts of the pastoral office in the name of Christ, "with laying on of hands," see 1 Tim. iv. 15; 2 Tim. i. 6, prayer and fasting. In this way did Timothy himself receive his commission to preach; and he is directed by the same authority how to proceed in the case of others, as in the following passages. "And the things which thou hast heard of me among many witnesses, the same *commit* thou to faithful men, who shall be able to *teach* others also. *ib.* To this belongs the caution which Paul gives him. 1 Tim. v. 22. "Lay hands suddenly on no man, neither be partaker of other men's sins."

In like manner Titus with other ministers had this authority. "For this cause," says the apostle, "left I thee at Crete, that thou shouldst set in order the things that are wanting, and *ordain elders* in every city, as I appointed thee," ch. i. 5. That it was to the work of preaching chiefly they were to be ordained, appears from the following qualification required in them, ver. 9. "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." In all these instances things were done in the ordinary way, although extraordinary men took part in them; and they are sufficient to show what was the belief and practice of the church, the apostles being in the midst of her, viz. that she had received authority from Christ to send men to preach, and did exercise it.

Obs. 2. Before a man be sent in this way to preach, the church must be satisfied that he is duly qualified; and neither courts or congregations are to be guided in this matter, by human judgment as to what the qualifications must be. The Spirit of Christ has set them down, that all concerned may know them, and that they may be a rule in all ages.

Touching his personal deportment, his ability and his soundness, they are set down at large, 1 Tim. iii. 1—13; Tit. i. 5—9. He must be able and faithful, 2 Tim. ii. 2. "He must not be self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober,

just, holy, temperate, holding fast the faithful word," &c. Tit. i. 8, 9. His faithfulness is to be manifested in "Teaching *all things whatsoever*, (says Christ) I command you," Mat. xxviii. 20. He is to "keep back nothing that is profitable—is not to shun to declare the whole counsel of God," Acts xx. 20, 28. But it is not my design to be minute here. Otherwise the whole of Paul's exhortations to Timothy and Titus, and his own most exemplary conduct, ought to be quoted.

Every qualification is minutely set down, and the church is not allowed to dispense with any one of them, although perfection is not to be expected in any mere man. When, therefore, the courts of Christ give a man authority to preach, it is believed that he has some good measure of the requisite qualifications. But sometimes their examinations may be so very imperfect, or they may be so deceived, that the man whom they judged to be qualified is not so, or the man himself may so change his views or his conduct afterwards as to become unqualified. However it be, whenever it is fairly susceptible of proof that he is *not* qualified, the church has power and it is her duty to deprive him of his authority. Therefore it is that Christ commends the church of Ephesus, Rev. ch. ii. for "trying them who say they are apostles, and are not, and hast found them liars."

Obs. 3. Besides qualifications, there must be express, particular, and solemn engagements required of the candidate to every part of ministerial duty, and especially to defend and maintain the present truth: and they must be as particularly and expressly and as solemnly come under by him as an indispensable condition to his receiving authority. Although the charge, 1 Timothy vi. 13, is not that which was given at his ordination, but afterward, yet it certainly presupposes that one no less particular and solemn was *then* given and received. And it is not improbable that to it Paul refers in the words immediately before, when he says—"whereunto thou art also called, and hast professed a good profession before many witnesses." Then follows the very solemn charge which was doubtless intended to remind Timothy of his engagements that day: "I give the charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot," &c. Again he refers to it, ver. 20, "O Timothy, keep that which is committed to thy trust." And again, he calls it up, 2 Tim. iv. 1. The direction which he gives respecting other preachers, 2 Tim. ii. 14: "Charge them before the Lord that they strive not about words to no profit, but to the subverting of the hearers," implies that *they* also had come under solemn engagements when put into the ministry. Indeed, the nature of the office implies it always. "A servant, a steward, or an ambassador," is one that has engaged to act in his office according to the express will of another—in this case, it is the will of Christ which has been laid down by the court acting in Christ's name. We shall hardly miss to find it either expressed or referred to wherever there is mention of a mission being given, says the evangelist Matthew, ch. x. 5. These twelve Jesus sent forth, and commanded them, saying, "Go not in the way of the Gentiles," &c. Again, Acts i. 4: "And being assembled toge-

ther with them, commanded them that they should not depart from Jerusalem, &c.—and ye shall be witnesses to me both in Jerusalem and Judea, and in Samaria, and to the uttermost ends of the earth.” To the same purpose is Matt. xxviii. 20—“Teaching them to observe *all things* whatsoever I have commanded you,” &c. It was said to Moses before he set out for Egypt, “Thou shalt speak *all that I commanded thee*,” Exod. vii. 7. And beyond doubt this was the charge given and engaged to by all that came after him, by Joshua, the Judges, Kings, &c. The Lord said to Jeremiah, “For thou shalt go to all that I send, and whatsoever I command thee thou shalt speak,” ch. i. 7. And to Ezekiel, “Thou shalt speak my words unto them whether they will hear or whether they will forbear,” ch. ii. 7. If any thing is binding, these engagements are. They are directly made to God, who quickeneth all things, and to Jesus Christ. The three one God, the holy angels, and the church, are the acknowledged witnesses. The day of judgment is the day appealed to for proof of the man’s sincerity. The souls of the hearers are at stake. We might expect that no man in his sober mind who has made them, could suffer himself for a day or an hour to dismiss the solemn thought.

Obs. 4. God lays the greatest stress upon fidelity to these engagements. And this will be readily expected, by all who rightly consider how much the glory of the divine perfections is concerned in the exact performance of them. The honour which God receives from his creatures, lies in their acknowledging his perfections in the utmost sincerity, and with the most entire confidence. This can be done in no way more becoming creatures, than in yielding implicit and exact obedience to his command, irrespective of every thing else. In doing so, we own him to be our rightful absolute sovereign, holy, wise, just, and good. But the moment we take in hand to vary from it in the least, we practically deny that he is God. For if his bare command be not proof sufficient to us always and in every thing of what is wisest and best to be done, it must be only because he is not infinitely perfect. For this reason it seems to be that Christ said, “Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven.” It was by not letting one jot or tittle of the law pass without fulfilling it, that he himself did so highly magnify it, and glorify his Father upon earth. Unless we can acknowledge him to be God in this way by obeying his command and will, our acknowledgments in other ways amount to nothing, and there can be no communion or fellowship between us at all. Therefore it is that he has put forth to his creatures his will in things indifferent in themselves, and comparatively of small importance. For example, the fruit of one certain tree, Adam and Eve must not eat. The second time Moses must not strike, but *speak* to the rock. Naaman must dip in the waters of Jordan, and no other, and he must do it seven times, and not fewer. Lot must not *look* behind him. The prophet that spake against Jeroboam’s altar must not eat bread, nor drink water, nor turn back by the way that he came, &c.

The truth of the remark which I am endeavouring to illustrate appears not more clearly perhaps in any thing than in the severe

corrections with which God has visited the disobedience of his servants in what is called improperly small things. Because Moses, "who was faithful in all his house," with whom the Lord spake face to face, as a man does to his friend, did, in an hour of severe provocation, smite the rock instead of speaking to it. "Therefore ye shall not (says the Lord to him and Aaron) bring this congregation into the land which I have given them," Num. xx. 13. And afterwards, when Moses besought the Lord for leave to go over Jordan, and see the good land, he received for answer, "Let it suffice thee, speak no more to me of this matter," Deut. iii. 27. It was therefore no small matter, for it was to this amount: "*Ye believed me not to sanctify me in the eyes of the children of Israel,*" Num. xx. 12. Now if he did lay so much stress on one act of his faithful servant as this, what stress must he lay upon ordination vows? No man in his right mind who sincerely believes that this was written (by God) for his learning, can think it a light matter to go in the face of them under any circumstances.

Obs. 5. The smallest deviation from these engagements, when persisted in wilfully after admonition, is a sufficient ground for deposition or depriving the offender of authority. However small apparently the action be, the offence hath two very great aggravations attending it: first, it is a breach of solemn vows made to God and his people; and whenever these cease to hold the conscience there is no security remaining against the very grossest delinquency. Second, it is to set up the human will against God's. Therefore it need not be any wonder if God has sometimes deposed his servants for seemingly small offences with terrible rebukes. The man of God who came from Judah, to prophesy against Jeroboam, appears to have been honest at heart, and to have withstood all Jeroboam's temptations; but because he went back with the prophet that lied unto him contrary to orders, "His carcass shall not come unto his fathers' sepulchre, and when he was gone a lion met him by the way and slew him," 1 Kings, xiii. We have a very striking instance of deposition in the case of Saul. The Lord sent him "to smite Amalek, and utterly destroy all that they have, and spare them not, and slay both man and woman, infant and suckling, ox and sheep, camel and ass," 1 Sam. xv. 3. Saul thought he had obeyed the commandment sufficiently, "Blessed be thou of the Lord, I have," says he, "performed the commandment of the Lord." When Samuel noticed the bleating of the sheep as a proof that he had not at least killed *them*. That he accounted nothing, or if any thing it was rather done out of pious regard for God's altar, and therefore he insists upon it that he *had* fully complied with the word of the Lord, "And had brought Agag king of the Amalekites." This he doubtless thought was nothing but humanity. But says Samuel, "Hath the Lord as great delight in sacrifice *as in obeying the voice of the Lord?*" He would answer no. The Lord sets nothing above his own word. Therefore, although this act was done in pretence of regard for God's ordinance, it was "Rebellion, which is as the sin of witchcraft," or a connivance with the devil against God. It was "stubbornness, which is as iniquity and idolatry"—or setting up an idol in opposition to the Lord. It was a "*rejecting of the word of the Lord,*" and the prophet adds, "He also hath re-

jected thee from being king." Now indeed Saul would confess his fault, but it was too late for retaining the kingdom. The prophet repeats the painful sentence with an assurance that "the strength of Israel is not a man, that he should repent."

When the times are characterized by a prevailing disregard to divine commands, and apostasy from the true religion, it makes the least instance of disobedience in God's public servants much more aggravated, and strict discipline and severe censure the more necessary. And the people of God, and the courts of his house, whose lot may be cast in such times, ought duly to consider this, in the administration of censure. Such a time it was in which Moses lived. His people were a stiff-necked and rebellious race; on which account there was the more need for him to be very exact in *obeying* the word of the Lord before them. They were of the same temper at the time that Saul was sent to destroy the Amalekites, and much more so when the man of God came from Judah to reprove the sin of Jeroboam. But I may have occasion to take up this thought again.

Obs. 6. The Lord Jesus Christ hath given authority to the courts of his house to depose from office any of his public servants whenever it is proper to be done. This may be called an inference from what has been already said; for if he has given them authority to try the qualifications, to exact the promises of fidelity from candidates, as the condition of their receiving authority, and by express terms, in his name to clothe them with that authority, it would seem plainly to comprehend in it this authority to depose. Nay, it would not without it indicate the wisdom of the church's head, because without it their authority to try and ordain men would not serve the end for which it is given, "which is the edification of the church," Eph. iv. 12. If a man once admitted to the exercise of official authority, could continue to hold it, right or wrong, discipline and censure would be of no use in this case. The ordaining of him might be the ordaining of a tyrant, and an oppressor of God's heritage without remedy, instead of a pastor to feed them with knowledge. But it is not so ordered. The rule in Matt. xviii. 18, although not laid down especially for offenders in office, yet is it applicable to them as well as others. If the brother of low degree is to be dealt with as there directed, when he will not be reclaimed, much more are those in office, whose offences, from the eminence of their station is apt to do much more hurt to the church, as they are also much more dishonouring to the church's head. If it be said that the command, "Let him be unto thee as a heathen man and a publican," is obeyed when a private member is excommunicated with the greater excommunication, it is answered, that when the offender is an officer, it can never be obeyed while he is not put from his office. Without doubt this single text gives the servants of Christ "gathered together in his name," when the case requires it, the authority in question, if there were not another that did speak on the subject. And he also promises that their decision, when given according to the principles of his word, shall "bind in heaven." But several texts speak directly on this subject. The apostle says, "Against an elder receive not an accusation but before two or three witnesses," 1 Tim v. 19. An elder is both "he

that rules and he that labours in word and doctrine," ver. 17. This is indeed a caution against receiving an accusation *hastily* or upon slight grounds against an elder. But, on the other hand, when the charge is weighty and capable of clear proof, his meaning is that it *ought* to be received, and if received, it ought to be prosecuted. Suppose that the proof is clear and decisive, but the delinquent continues after all reasonable and scriptural means to reclaim him, obstinate and impenitent, what is to be done? Is the case to be abandoned and the man allowed to go on in his sin, not only with impunity but triumph? No, verily, but "let him be unto thee as a heathen man and a publican." It was the exercise of this authority to depose that is commended by our Lord in the church of Ephesus, Rev. ii. 2; and the not exercising of it in the churches of Pergamos and Thyatira is reproved. Therefore the church not only can depose, but she is bound to do it. She is faithless, she is perjured, if she do it not, and fearful things are threatened to her by the Lord Christ. Not to mention any more passages, the authority in question may be fairly made out from the apostle's denunciation, Gal. i. 9, 10. For this was a deposing to all intents, by the key of doctrine, and this implies that it would be *lawful* to do it with the key of discipline.

From these observations it may be seen that a most weighty matter is intrusted to church courts, in sending forth men to preach the gospel of salvation. How much depends on their fidelity, vigilance, and wisdom! How deeply concerned in their laying their hands on a man is the salvation of multitudes of men, the edification of the saints, the peace and purity of the visible church, and the glory of Christ! "Lay hands suddenly on no man." Let every doubt and hesitation have time to weigh fully on the conscience. Beware of partiality. Let not the feelings or the prospects of the man decide. Fear nothing so much as dishonouring Christ and wounding his body.

We may also see that ordination vows and ordination days are the most solemn events of a man's life. Never again can any thing so solemn occur, till he stands before Christ to give an account of his ministry. It is one of the dismal signs of our day, that they are treated by many ministers and people as mere ceremonies. We may learn farther, that the decisions of church courts, given in accordance with the word of God and ordination engagements, are not mere nullities, but binding in the view of Jesus Christ, and sooner or later they will take full effect upon those concerned, either to bring to repentance or to harden to a course that will be easily understood by all.

So much for answer to the second question. There are several other things which are connected with the subject that are intended to be brought into the answers that shall be given to the following questions.

I wish earnestly that not only some more able than myself would discuss the subject, but that all the ability in the church were brought to bear upon it. Either I do not understand the *handsome friendly wholesale way* of sending off from communion ministerial and Christian, "them that cause divisions and offences," of which I read from time to time; or, the censures of suspension, deposition and excommunication are about to be laid aside, and a new

way of doing business is about to be introduced. When the number of "men that arise up in the church speaking perverse things to draw away disciples after them," becomes very considerable, it would seem, from this new method of dismissal, that they are looked on as a new society or family that has sprung up in the heart of the old, whose *peculiarities render it inconvenient to dwell with them in the same house*, but who, if they will go to keeping house by themselves, shall be *decently* sent away and regarded as respectable neighbours. Where in all this course is the odium of sin made to appear? or the daring breach of solemn vows? What reparation does it make for the dishonour done to Christ and the hurt given to his people? What is there in this new way of cutting off "to make others fear?"

Will this new way shield us from the threatening, Rev. ii. 16, and 22, 23, 24, "Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth? Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, &c. And *all the churches* (among all nations and to the end of the world) shall know that I am he which searcheth the reins and hearts, and I will give unto every one of you according to your works."

The next question is, how may the people know when to countenance men as sent to preach, and when not?

Διακονοι.

ART. IV.—*Obituary of Robert Martin.*

DIED at Albany, on the 29th of November, 1839, Robert Martin, aged forty, and for many years an elder in the Associate Presbyterian Church in that city.

Mr. Martin was a native of Scotland, we believe Edinburgh, and immigrated to this country in early life; not, however, till he had made a profession of his faith in the Lord Jesus Christ, the only Saviour of sinners. He was a member of the Relief Church. On his arrival in this country, he attended for a time the ministry of a clergyman connected with the General Assembly. Their free communion, lax discipline, and human psalmody, soon became grievous to him, and his dissatisfaction increased in the ratio of his theological knowledge. In 1824, he commenced attendance on the ministry of the Rev. James Martin, and was soon after admitted to full communion in the Associate Church. His sauvity of manners, humble deportment, discriminating mind, and ardent attachment to secession principles, were not long concealed from the congregation. He was unanimously chosen to the office of the eldership, in which he served with diligence and general satisfaction till removed by death. He was a member of the Synod which met at Baltimore in 1834.

A colleague with him in the same session, and in daily habits of social and friendly intercourse for a period of more than ten years,

the memory of his Christian virtues cannot be erased from the writer's mind.

Never too much elated or depressed, his equanimity has seldom been surpassed, though severely tried by a long protracted and distressing disease, which first manifested itself by hemorrhage of the lungs, and which terminated only in death. In his business transactions he was prompt, liberal, and scrupulous respecting the rights of others. But the prosperity of Zion excited in him a more permanent and lively interest. He was much exercised respecting the difficulties which so long afflicted that section of the church. They were a frequent subject of reflection, conversation, and fervent prayer with him. While he deplored the imperfections of Zion's true friends, and was much grieved at the want of love in all, he regarded with horror the treacherous doings of her enemies.

He frequently remarked in substance, that however extensive this defection might be, or however much individual suffering it might produce, he knew it was a purifying process of Zion's King, who sits "as a refiner and purifier of silver," and that it would work together with all other things "for the good of them that love God and are the called according to his purpose."

The writer of this notice enjoyed the heart-felt satisfaction of an interview with the deceased in October last. He was then daily expecting his approaching dissolution. He conversed with freedom and animation on the subject of death, and his own death in particular. He said he felt himself sinking fast, the vital parts of his body were gone, but he had assurance that a better habitation awaited him. His clear views, his vigorous faith, his composure, and even joy in the full prospect of death produced an effect on the few persons present which we shall not attempt to describe. We have been informed by a letter from a friend, that this heavenly state of mind never forsook him, that he breathed out his soul in peace with the declaration, "I behold my Redeemer waiting to receive me." (See Acts vii. 55, 56.)

At a scene like this the infidel in health may sneer, the mere worldling may cry *enthusiasm!* But the Christian will give glory to God, who hath given us the victory over death through our Lord Jesus Christ. Perhaps no man was farther removed from enthusiasm; to mere feeling he never yielded. On this point we appeal without fear of contradiction to all who knew him. He has left a widow and several children, whose earthly loss admits of no compensation. By that faith only which rendered his life peaceful and happy, and his death victorious, can they obtain infinitely more than they have lost in an earthly father and protector.

It is believed the reader will readily excuse the room we have occupied in paying this brief tribute of respect to the memory of one

of God's hidden ones. Obituary notices have been so greatly prostituted to panegyrics on wicked and worthless men, false as they are fulsome, that serious Christians are disposed to look with suspicion upon any thing of the kind. But have we not suffered the enemy to deprive us of the grateful duty and interesting privilege, of *cherishing the memory of the righteous*? God holds them in everlasting remembrance. "The God of Abraham, of Isaac, and of Jacob" is his memorial to all ages, and shall we set up no memento to commemorate the faith, the sufferings, the conflicts, the victory of our brethren who have been imitators of those who through faith and patience are now inheriting the promises? Who is he that will condemn us for such a work? Is it not profitable for us to ponder the death of the righteous? Many indeed say, "Let me die the death of the righteous," who give themselves no concern to live the life of the righteous. But over others their example exerts a salutary influence. We see not then why the abuse of obituary notices should be regarded as a valid objection against their legitimate use. The world dares say no more for its device, than *Dum spiro spero*, but the children of God can add, *Dum expiro spero*.*

ART. V.—*A few plain Remarks on the Way of Salvation, addressed chiefly to the Young.* (No. I.)

WHEN our Lord had healed the sick, raised the dead, and by amazing miracles, proved that he was, indeed, the "Mighty God," the Jews, instead of adoring him as the promised Messiah, and blessing him for his mercy, blasphemed, and sought to kill him. To point out their great ingratitude, and humble them under a sense of their heinous guilt, Jesus addressed to them the cutting rebuke—"Many good works have I showed you from my Father; for which of those works do ye stone me?" May not a similar rebuke be justly addressed to the despisers of the Bible? Here is a book which unveils the glories of heaven, and opens to the dying sinner a door of hope. Here is a book, which warns you of the coming wo, and pleads with you, in words the most tender, and the most awful, to turn and live. Here is a book sent to you from heaven; its author, *your Judge*, the God of heaven: a book, which, living and dying, will guide and bless you. The sword of justice is drawn, and descending on the soul; the Bible points you to a strong hold, which that sword cannot enter. Death is drawing near, the grave is ready for you; and when the breathless clay is hidden in its prison, the deathless spirit will be plunged into an eternity of torment. The Bible tells you how death can be disarmed, the grave stripped of its gloom, and an eternity of anguish exchanged for infinite and unending joy. Would you have happiness for your portion on earth? Believe the Bible. Would you have heaven as your home hereafter? Believe the Bible. This is the only book which points out the *way of Salvation*. In sickness and in sorrow, it will sustain

* Leighton on 1 Pet. i. 3.

the broken spirit; and when no earthly friend can comfort, no human power bring relief, this messenger of mercy will pluck from the pierced heart the poisoned arrow, and speak peace to the troubled soul. Yes, here the unhappy wandering soul, like the wearied dove, finds a shelter from the waters of vengeance. And why is this word not welcomed? For which of all these precious offers is it scorned? Could infidels persuade themselves, and persuade others, that there is no heaven, no salvation, no Saviour, would they be more happy? Would the world be less guilty, life less wretched, and death less terrible? Miserable and mistaken men; they would poison our peace upon earth, blast our prospects for eternity, shut against us the gates of salvation, and rob us even of *hope*. They would drag us from our blessed refuge, our happy home; wrest from us our treasure, make us miserable, and then kill the soul. If the stars of heaven should fall, the sun disappear, "all the bright lights of heaven be made dark over us and darkness set upon the land," the judgment would be terrible: but far greater the curse—far more dreadful our doom, if the infidel's wish were granted, and the Bible blotted from existence. A worse than "Egyptian darkness," a darkness that in its dreadful consequences would be felt throughout eternity, would settle on the soul.

Come with me then, my young friends, and see in the precious Bible *the way of salvation* clearly pointed out. Come see your need of a Saviour, and the only way of salvation, through that Saviour's death.

I. This book of God teaches us that we are all sinners, sinners by nature and by practice; and as such, in danger of, and justly deserving eternal death. Humbling as this truth is to the pride, and hateful as it is to the unrenewed heart of every descendant of Adam, it is a truth plainly taught in the word of God,—a truth, the knowledge of which is indispensable to salvation, and which the experience of all ages establishes as incontrovertible. A few texts in proof, may suffice here. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "The judgment was by one to condemnation."—"For, if by one man's offence death reigned by one," &c. That is, by the one offence, the first sin of the first man, as the representative of all his natural descendants, "death reigned." Yea, "By the offence of one, judgment came upon all men to condemnation." See Rom. v. 12—19; 1 Cor. xv. 21, 22. These passages plainly prove, that there was a covenant entered into, with Adam, as the covenant head and representative of all his natural posterity;—that his first sin was imputed to them all, and that in consequence of this sin, we are all by nature in a state of guilt, and exposed to death and wrath, on account of that one offence.

This appointment of Adam as our covenant head, was both just and merciful. Adam was the first parent of all the human race—was formed perfectly holy—was perfectly able to fulfil the condition of the covenant, and keep the whole law of God. He had the strongest inducements, and the most cheering encouragements to resist temptation, and persevere in obedience; while that obedience would soon have secured eternal happiness to himself and to all his posterity.

Besides, God as our creator and judge, who is infinitely wise, and just, and good, in all that he does, was pleased to appoint Adam as our representative, and, at the same time, to give him power and inclination (while left to the freedom of his own will) to procure for himself, and all mankind, a title to eternal life. Genesis ii. 16, 17. But he took of the fruit of the tree, "and did eat," and thus "transgressed the covenant." Hosea vi. 7. And thus "in Adam all die." "The wages of sin is death." Death cannot touch a sinless being. But death, we are told, now reigns as a king, by the offence of one over all, "even over him that had not sinned after the similitude of Adam's transgression:"—that is, infants not guilty of actual sin. They die before they are guilty of actual transgression. Having committed no actual sin, and yet suffering its dreadful wages, they must be depraved in nature and guilty of original sin, or they would not be cut off by death. Would a holy and just God thus punish them if they were perfectly innocent, and born sinless?

We are suffering, too, under the curse pronounced on the ground for Adam's sin in paradise, and, of course, were viewed by a just God as deserving to partake in the punishment, because partakers of the sin: not that we actually committed the sin of Adam, in eating the forbidden fruit; but he standing as our federal head, we sinned in him; and the *guilt* of that sin is imputed to all his descendants.

But not only is original sin imputed to us, it is also inherent in us: that is, the guilt of Adam's sin imputed to us, not only exposes us to condemnation and wrath; but original sin inherent, or, the corruption of our whole nature is also derived to us from Adam, as our covenant head. We have lost all original righteousness; we are born utterly depraved. "There is none righteous, no, not one." "Adam begat a son in his own likeness, after his image." "Who can bring a clean thing out of an unclean, not one?" "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

Our whole nature is corrupt. The understanding is darkened, and this darkness can be scattered by no power, but that of God the Spirit. Eph. iv. 18. 2 Cor. iv. 6. The conscience is seared, corrupt, and utterly unfit to direct in duty. The will and affections are earthly, polluted, and full of hatred to holiness and God: yea, the mind of every son and daughter of Adam, by nature, is enmity with God.

By actual sin, too, we have broken the law of our God. That law demands our punishment. When God threatened eternal death against the transgressors, he meant what he said. "The soul that sinneth it shall die." We have sinned, and justice demands our death. How then can we escape? Will the strength of Israel lie? Will the God of truth falsify his word? If the claims of the law could be relaxed, and a single soul escape the sentence denounced, without full satisfaction for sin, then the threatenings of God's word are a mere mockery, and his laws, instead of being fixed, and unalterable, are no laws, but an idle tale of terror, whose sanction and threatened penalty mean nothing at all. And if God does not mean what he says when he threatens, how can we know that he will fulfil what he promises? Can the sinner think that God will disregard his own word, stain his own glory, and break down the

pillars of his throne, rather than execute a deserved penalty upon him?

Let no one object here, that if the law will not be utterly levelled and its requirements entirely withdrawn, still its rigour shall be relaxed, and repentance, without any farther satisfaction, purchase pardon. This is a supposition that has no foundation in the nature of God's law, no warrant in God's word. If penitence could purchase the pardon of sin, if tears of sorrow could wash away the sinner's guilt, then why was the blood of the Saviour shed? Repentance is no satisfaction for sin. It cannot remove guilt from the soul, nor restore glory to God's violated law. To say you are sorry you are in debt, will not pay your debt, nor procure your discharge from the power of the law, and the claims of your creditor. The fear and anguish of the criminal, whose hands are stained with blood, will not, and ought not to repeal his sentence. Even supposing that repentance was payment in part, to God's violated law, (which it is not,) yet that does not come up to its requirements. Perfect obedience is demanded by the law; and it will be satisfied with nothing less. In every action, and throughout every moment of life, it will have perfect holiness: and if we fail in the least, if we violate its smallest command, even in thought, or by a wish, it has no mercy to show us. We must die. It knows nothing about repentance. It presents us all before God as criminals, justly condemned to eternal death. It calls for the tempest of wrath to sweep us away. It summons justice, as the executioner and avenger of its violated purity, to do its office. How vain, then, to hope for salvation, either in whole or in part, through the law. If God could dispense in part with the requirements of his law; if its claims against the sinner could in aught be cancelled, without dishonouring his justice, and staining his sacred truth; then why not another and another, till the whole law was trampled in the dust, its threatenings given to the winds, and sin enthroned in triumph over the dishonoured attributes of a holy God? It can never be.

To say again that you will do better in future, will not pay your past debts,—will not atone for past sins. The law tells you its terms can never be altered. Your determination to reform, it will have nothing to do with. It will have perfect obedience or our life, our soul's life. Repentance too, be it remembered, is God's gift; and how absurd to say, that you will bring his own gift to his throne, and purchase pardon with it?

But not only the nature and sanctions of God's law, the dispensations of his Providence also prove, that the threatening of the law will be inflicted. Go where you will, you find the earth full of suffering, misery, and pain, disease and death assailing, under one form or another, every child of Adam, proclaims that the penalty of the divine law will not be dispensed with. God will be true, and all who contradict him or his word will be found liars. How then shall the criminal escape without perverting justice? The law must be fulfilled in every tittle of its threatenings, though we, and all mankind sink under the judgments it denounces. Mercy cannot reach us till the flood of wrath is driven back, the curse of the law we have broken, borne, and the claims of justice against us answered. If called to answer for ourselves, we will perish eternally.

How then can the soul be delivered from going down to the pit,

and justice not destroyed? In a way which excites the astonishment of angels, and proclaims the wisdom of Almighty God. "I," saith Jehovah, "have found a ransom." Never could it have entered the minds of men or angels, that a plan of mercy by which the sinner could be saved would, at the same time, glorify the truth, the justice, the holiness of God in that salvation. Angels had seen their guilty companions cast down to the darkness of the lowest hell; and they could conceive of no way, in which sinning men could escape a similar doom.

———"Man disobeying,
Die, he or justice must, unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death."

That satisfaction has been paid by the death of the Son of God. This all-sufficient plan for the salvation of the helpless sinner, infinite wisdom only could devise; infinite love only could execute. If in any other way sin could have been forgiven, Christ crucified would never have hung on the hill of Calvary; the king of heaven would never have suffered on the cross; the precious blood of Christ would have been spared. The substitution then of the Son of God explains the mystery of the sinner's safety. The guilty are indeed delivered from the sword of justice, but not till that sword has drunk full satisfaction in the blood of an infinite victim for their sins. The redeemed are before the throne, because He who reigns on that throne, "loved them, and washed them from their sins, in his own blood." In contemplating then the necessity of this sacrifice, and the way of salvation through the atonement of Christ, we must remember, that this atonement does not consist merely in the death of the cross. Every circumstance connected with the sacrifice of Jesus, from his birth to his resurrection, enters into the nature of the atonement, and is necessary to be understood by all who would obtain salvation.

ART. VI.—*Essay on Family Worship.*

By the Rev. W. H. Burns, of Kilsyth.

PART II. ADVANTAGES OF FAMILY WORSHIP.

HAVING set forth the obligations of family worship in three views, as founded in the domestic relationship, as implied in many scriptural injunctions, and as taught by approved examples, I would now proceed to recommend family worship from some additional considerations.

I. How becoming and pleasant is it for a family to join in devotional duties! Can any sight be more venerable and lovely, than a religious parent surrounded by his family, pouring out the warmest desires of his heart in *their* behalf, as well as in *his own*—that they may be blessed of the God of heaven—that they may be made wise, and holy, and happy; endowed with heavenly wisdom, sanctified by grace, preserved from evil, supported under trials, prospered in their lawful callings, pardoned and accepted in the Beloved, and led forward daily in the path to heaven? Can any thing be more plainly reasonable and becoming, than for a family to give thanks together to the Author of those blessings

they have jointly received; to implore grace to perform the duties they owe to their common parent, and to one another; and to commend themselves to the care of the Shepherd of Israel, and to seek that blessing of the Lord which is in the habitation of the righteous? How pleasing the melody of joy and of health in the dwellings of the righteous, and to hear the supplications, which though, it may be, simple and unlettered, are serious and devout! It is the heart, brethren, and the utterance of the heart, which constitutes prayer—which is its life and its charm; and where would the heart have freer scope, where should the soul have a fuller flow, than at the domestic altar, where the strongest feelings of nature, and the purest desires of the new man, conspire together and rise to heaven!

II. The sacrifices thus daily offered, return in blessings like the refreshing rain and dews of heaven. The blessing of the Lord is in the habitation of the righteous. The Lord hears and answers the prayers of his people from the dwellings of Jacob, as well as within the gates of Zion; from the family group of worshippers, as well as from the great congregation. True, indeed, affliction often enters the dwellings where prayer is wont to be made; yet a sovereign remedy is furnished from the promises of God, from the well-grounded persuasion of an interest in his covenant, from the supports and aids of his grace, and the animating hopes of glory. To the people of God affliction is not the rod of indignation, but the chastisement of a father. Great is the advantage which in this view results from the worship of God in the family. What comfort can those have in such cases, whose families are strangers to prayer? They may have all the assistance which medical skill can supply, and the presence and attention of earthly friends; but, alas! these are poor and miserable comforters, when there is no acquaintance with God as a refuge and a sanctuary—no interest at a throne of grace—no extracting of comfort from the precious promises—no searching of Scripture, that through patience and the comfort flowing from the promises they may have hope. In time of health and prosperity, the family that is without religious worship may amuse themselves with the timbrel and harp, with the tale, and the song, and the glass; but for these things there can be no relish when days of darkness, and nights of pain, and the evening of death arrive. For these they make no provision; and though they may be forced to have recourse to religion in such a season, and call for prayer as a kind of last resource, they can have no delight in it; and what they then swallow reluctantly as a nauseous draught, can administer no real relief or comfort; whereas the devout worshipping family have daily in their hands the great charter of salvation. They are daily in the habit of applying the gospel remedy, and supplicating grace to help in time of need, which a faithful God and Father never fails to grant. They have been learning songs for the night, and have them ready when the darkness comes on. It is not merely when sickness is in the house, that the members are called to prayer, or merely on Sabbath days; so that in the minds of the members of praying families religion is not associated with melancholy, nor its exercises regarded as a kind of funeral knell and farewell to life. It is the glory of their

day of prosperity, as well as their solace in the night of adversity. It is like the song of the lark, as well as of the nightingale. And a blessing is entailed upon the posterity of such worshipping Abrahams, far higher in value, and far more productive of comfort, than the richest heritage in houses or lands. This leads to observe,

III. That the practice of family worship is calculated to have the best effects on the members of the family. For example, can there be a more likely or powerful means of promoting *harmony* in a family than this, that they are accustomed daily to meet together at the throne of grace, to pray with and for each other to the God of love? Can any thing tend more effectually to enforce regularity of deportment, and fidelity in all the transactions of life, than the consideration of their daily solemn professions of religion? What *awe* must this practice impress upon the several members of the family? and what powerful motives have such to good conduct, above those families which are seldom engaged together in religious duties, and who, excepting in church, are never called to pray, or brought together into the immediate presence of God, or under the solemn impression of things invisible and eternal? Families who have no family worship, seem to want a proper bond of union; the members are all scattered and divided, each allowed in a manner to do what is right in his own eyes. At any rate, they certainly want one of the most powerful and salutary means of enforcing regularity, and of preserving order and discipline. Every time a family is called together to pray and to read the Scriptures, the bond of union is produced; the authority of the King of heaven is recognised, and a new engagement entered into to be His servants and children. And let it here be particularly noticed, that with family *worship*, family discipline, that is, both religious instruction and good order as to hours, and company, and moral conduct, must be conjoined. It is a good, though quaint saying, that *prayer* must make us give up sinning, or sinning will make us give up praying. To attempt to keep both is impossible. It is granted that this monstrous inconsistency has been too often exhibited, as in the Pharisees who devoured widows' houses, and for a pretence made long prayers. There have been in every age hypocrites as well as unbelievers. But assuredly, the glaring inconsistency which strikes every one, and which has made the character of the *knave* who pretends to keep up the form of religion so universally odious, is a proof that so strict a profession as the practice of family worship implies, is viewed as an engagement and guarantee for correct and strict conduct in all respects, and in every relation of life; and that every one who professes to live in a godly manner, is thereby solemnly engaged, on every principle of duty and of consistency, to live also soberly and righteously. We have a good example in the case of Jacob, of the conjoining of family reformation and discipline, with the erection of the family altar, in Gen. xxx. as before referred to.* Instruction and rules of order, which every family making any claim

*Some excellent remarks on the superior influence of religious instruction, when accompanied with family worship, are to be found in Dwight on Family Worship.

to respectability and morality more or less observe, will most unquestionably have tenfold more influence, and obtain more of the divine countenance and blessing, when these instructions and rules are solemnized, consecrated, watered, defended, and supported by united fervent prayer, coming up in memorial before God.

In conclusion, let those who have not yet worshipped God with their families, consider these things seriously, and follow out their convictions; and, in the strength of promised grace, earnestly asked on the bended knee in secret, begin the godly and goodly practice of family worship; otherwise think how you can answer to your own conscience, to your family, to God the great judge, if you still refuse to pray to Him in your dwelling; if you continue to live like heathen and unbelievers, while you call yourselves Christians. Remember the heathen will rise up against you in judgment, if you have no altar for God, while they have their gods of the house and of the hearth in the very midst of their dwellings, as the most sacred place.

Let those who do perform the duty persevere in it; be very serious and in earnest, guard against formality, and be holy in all manner of conversation. You have set up a standard; be not false to your colours. Dishonour not your Master, nor bring reproach on a good cause. Be consistent, and, like the good Centurion, (Acts x. 2,) let your prayers and alms, your devotion, and your good works, come up together before God.

Let all of us consider that when the Lord numbers his people, we must belong to one class or another; either of those who fear the Lord and worship him, or of those who fear Him not; either Bethaven (house of vanity) or Bethel must be inscribed on our houses. Shall it be written on them, *No worship of God here!* "There is heard here the sound of revelry and mirth, but never the voice of prayer and of praise." Can you not bear to think that this should be written as the character of your house? then adopt the other alternative. Let God have your heart and your house as an *altar*, and a *throne*, and a temple. Worship the Lord your God, and him only do you serve. (Ps. l. last verse,) "Whoso offereth praise glorifieth God: and to him that ordereth his conversation aright, he will show *his salvation*."

[From the Edinburgh Instructor.]

ART. VII.—*Essay on Christian Watchfulness.* (PART I.)

NEXT to faith and repentance, *watchfulness*,—with its inseparable concomitants, sobriety and prayer,—is most frequently enforced by our Lord, and by his apostles.

Watchfulness may be truly said to come *in, second* to every other duty, as its guardian and preservative. Even in paradise it was needful; for while the great law was love, and the first duty to worship the blessed Jehovah, the very next was, to *beware* of yielding to the tempter. Through defect of watchfulness, sin entered, and the glory departed.

In our fallen state, the first call is to return to the Lord our God, because we have fallen by our iniquity; and the very next is to

“watch and pray, that we enter not into temptation.” The call indeed is *positive*, to love the Lord our God with all our heart; and the life of a Christian is not a system of mere restraints and prohibitions. Yet, surrounded as we are with snares, and prone as we are to return to folly, it is the exercise, and the duty of every day, and in all circumstances, to “take heed to ourselves, that we may love the Lord our God;” in other words, that we be watchful.

I propose, therefore, in this essay, to attempt an illustration, first, of the nature, and next, of the importance of watchfulness.

I. The nature of watchfulness.

Here I would set out by observing that some of the duties of Christianity belong to the foundation; others to the superstructure; and others to the means, and guards. Faith lies at the root; holiness in all its branches is the production; and watchfulness and its concomitants preserve and keep the defences.

It is plain, therefore, that in order to watch, there is something requisite as a preliminary; and that is, that we be really and truly converted. It is Christian, *religious* watchfulness we are treating of, and not mere natural—far less worldly activity and vigilance—which a man may possess while spiritually dead. It is *with* Jesus Christ we are to watch—in his service, as it is by his strength, and to his glory. He addresses his disciples as servants and soldiers, when he charges us to watch. The mind and the heart must be in a sound state of spiritual life; furnished with right principles, and having the spiritual senses exercised aright, in their apprehensions and feelings. A man asleep cannot watch;—a man who is not on duty at all, but wandering at large, or in the service of the enemy, cannot watch. You would not say to any one, or every one you met, “you must be on the watch;” but to the man who is engaged as the servant, the soldier, or the ally. Doubtless it is the duty of each of us to be in a condition to watch; but there is the previous duty to repent, and be converted; to “put on Christ,” not providing for the flesh, to fulfil the lusts thereof.

The 1st and most obvious description or mark of watchfulness is the being *awake*. The sleeper and dreamer cannot possibly watch. The sentinel found asleep on guard incurs capital punishment.

The Christian soldier must not sleep as do others. He sees things in their true light and due proportion, and according to their real value. The eyes of his understanding have been enlightened, to discern the real and important difference between the temporal and the eternal—between the essential and the less important—between pilgrimage and home—between what is a loan, and what is secured—what is for a moment, and what is for ever. Yet even the truly awakened and living Christians are too apt, by degrees, to begin to slumber and sleep. To watchfulness, therefore, as opposed to slumber, we must often be summoned. Yawning is infectious—sleep creeps on insensibly—the regions of downy ease, and of visionary and imaginary joys, are very seductive, and dangerous.

Beware of yielding to a little sleep, or even to a little slumber, or even to a little more folding of the hands to sleep, lest spiritual poverty come upon you. Beware of forgetting yourselves as men, as Christians, as pilgrims, as soldiers, as dying, and as immortal.

2nd. You must not only be awake, but *observant*; not only walk-

ing your rounds, but walking circumspectly, accurately, as wise, and not as fools.

Be on the look-out, and make every requisite remark and observation. "Watchman, what of the night?" The pilot and the captain of the vessel must make frequent observation of the coast; of the winds and tide; and frequent use of the compass, and chart, and of the sounding line. The sentinel in the camp or fortification must observe narrowly, and with unclosing eye and unmoved attention, every movement of the enemy. So must we, as Christian voyagers and soldiers, always be at our post of observation, with clear and steady eye, and ear quick in warning of the approach of danger; with all the spiritual senses exercised to discern good and evil, and take warning, and either approach or flee, lest we be ensnared, or sustain loss or injury. We must observe and guard against *right* and *left hand* errors; lest friends engross us,—landing us in idolatry; or enemies ensnare us,—subverting our faith,—“the evil heart of unbelief, departing from the living God.”

3d. Watchfulness implies *caution*, as opposed to presumption.

Much of the exercise of the Christian, both in private and in public, in the church and in the world, and in the intercourse with society, is of this kind—the guarding against dangers and snares, by which we are daily surrounded. You may not always be engaged in actual conflict with the enemy, but you are always in danger from the inroads of the tempter. Do not for a moment flatter yourself that you are quite free of all danger, and may relax your vigilance; for even in paradise there was a forbidden tree and a tempter. Even in the church and among friends, the enemy is busy. Even in the garden you must “watch and pray that ye enter not into temptation.” Even in the sweet well watered vale which Lot chose, there were pits and snares far worse than the slime pits which the eye might, with care, observe and avoid. And when you go forth to actual conflict with the enemy, let it be with caution, as well as bravery; by keeping out of the scene of danger, rather than by presumptuously, like Simon Peter, going into dangerous or doubtful ground. You must make use of your shield as well as of your sword; have the breastplate as well as the helmet; the defensive pieces of armour, as often in use as the offensive; and, keep them all bright and at hand, by watchfulness and prayer. Beware of the rock of presumption; and be not high-minded, but *fear*.

4th. We are to watch not only *against* the intrusion of evil, but also *for* opportunities of active usefulness, and growth in *grace*.

The Christian is called to exercise himself to godliness, which bears the idea of making this, as it were his trade and constant occupation.* Immediately and closely connected with this view of the Christian's life, is watchfulness. We must be up and doing; not lying down, nor loving to slumber. It is an active frame and posture of mind, and not merely a being so far awake, as to guard against inroads and attacks. Indeed the two things are closely connected, namely, the vigilance of resistance, and that of conquest and activity in well doing. You are to be watchful, not only not to lose, but to gain; not only to have your talent kept, but increased.

* There are two excellent sermons of Boston's on this text, the first to ministers, the second to Christians,

The command is, "Go and *work* in my vineyard." Our blessed Lord set us an example, "Wist ye not, that I must be about my Father's business?" Jesus of Nazareth *went about* doing good. Every day, every season, in every company, in all situations, we are to seek out and to improve opportunities of usefulness: to seek to obtain good, and to diffuse good. Now, such is our natural sloth, and so many the temptations around us, that unless we be very fully awake and watchful, and make it our real business, and even as our meat and drink to do the will of God, we shall most certainly decline, instead of going on and growing. The soul will not be kept in proper tone without watchfulness; the spirit will flag; the spiritual eye will become dim in its perceptions; the opportunities of good will slip away, unnoticed and unimproved. The merchant, the husbandman, the children of this world, wise in their generation, all read a lesson of rebuke, and of emulation to Christian men and women; a lesson of vigilant activity, as well as of well proved sagacity in prosecuting their objects. The skilful and active mariner, too, studies the winds, and tides, and currents, not merely to keep out of danger, but also to facilitate and accelerate his voyage: and the skilful general not only watches against a surprise, but to achieve a signal victory; not only against the shame and ruin of defeat, but also that he may push on in advance, and extend the line not only of defence, but of conquest. And the faithful gospel minister watches for souls, not only against the entry of wolves, who would devour the flock, but also to lead them to the best spiritual pasture, healthful and nutritive. And every Christian is called to watch for his own soul, and for the souls of others, by cultivating the mind and the heart; by collecting, and also by distributing, stores of knowledge and of grace; and in ways and at seasons, and by means which Christian wisdom and zeal, vigilantly exercised, only can discover and improve; but which, without watching, never would be thought of, or applied to any useful end.

We add, that sobriety and prayer are always, in scripture, connected with watchfulness; and they are its essential concomitants,—the former, that we may have our mind entire, our senses unimpaired, our passions under rule;—the latter, that we may call in supplies of wisdom and of grace from above. Without sobriety, both of mind and of body, watching is impossible; and without prayer, it will be ineffectual. Sobriety is needful as a removal of disqualification for watching; and prayer is essential to watching with success. Sobriety, prayer, and watchfulness, form a three-fold cord; they are distinct, but not separable; at least, if any one of them be found in a state of separation from the others, it will be destitute of any real virtue, and form no part of the furniture of the man of God. To be sober without prayer or Christian watchfulness, is to be of a selfish and stoical character; to be attempting prayer, without being habitually sober, would be to provoke the holy One of Israel, and to offer strange fire; and to attempt to watch without being sober, is to gather the stormy winds, or to quench the raging fire by a look or a wish. Prayer without watching is *presumption*; and watching without prayer is *atheism*. We are exhorted to be sober, and to watch unto prayer. In the army of Christ Jesus, there cannot be a *prayerless watch*. Did any one of you ever meet with an *honest thief*? Then you may meet also with a prayerless Christian, but not till then.

W. H. B.

ART. VIII.—*On Religious Melancholy.*

A VOLUME might be written on this topic, and such a volume is much needed; but it would be difficult to find a person qualified for the undertaking. We have some books written by pious casuists; and the subject is handled in medical treatises on insanity; but to do it justice, physiological knowledge must be combined with an accurate acquaintance with the experience of Christians. Burton's "*Anatomy of Melancholy*," is one of the strangest books I ever read. For curious learning, and classical quotations, it cannot be surpassed. And there is much originality of remark, and frequent strokes of wit, in the work, but very little valuable information on the subject of which it treats. The author seems to have been himself troubled with fits of melancholy, and enjoying much learned leisure, amused his melancholy hours by searching after, and heaping up much learning, out of the common track. The spiritual physician, who has the cure of diseased souls, takes much less pains to inquire minutely and exactly into the maladies of his patients, than is observable in physicians of the body. I have often admired the alacrity and perseverance with which medical students attend upon anatomical and physiological lectures; although often, the exhibitions are extremely repulsive to our natural feelings. The patience and ingenuity with which the men of this profession make experiments is highly worthy of imitation. Many of our young preachers when they go forth on their important errand, are poorly qualified to direct the doubting conscience, or to administer safe consolation to those troubled in spirit. And in modern preaching, there is little account made of the various distressing cases of deep affliction under which many serious persons are suffering. If we want counsel on subjects of this kind, we must go back to the old writers; but as there is now small demand for such works, they are sinking fast into oblivion; and their place is not likely to be supplied by any works which the prolific press now pours forth. It is, however, a pleasing circumstance, that the writings of so many of our old English divines have recently been reprinted in London. But still many valuable treatises are destined to oblivion. The only object which I have in view in introducing this subject is, to inquire, what connexion there is between real experimental religion, and melancholy. And I must in the first place endeavour to remove a prevalent prejudice, that in all religious persons there is a strong tendency to melancholy. Indeed there are not a few who confound these two things so completely, that they have no other idea of becoming religious, than sinking into a state of perpetual gloom. Such persons as these, are so far removed from all just views of the nature of religion, that I shall not attempt at present to correct their errors.

There are others, who entertain the opinion, that deep religious impressions tend to produce that state of mind called melancholy; and not only so, but they suppose that in many cases, insanity is the consequence of highly raised religious affections. And the fact cannot be denied, that religion is often the subject which dwells on the minds of both the melancholy and the insane. But I am of opinion, that we are here in danger of reversing the order of nature,

and putting the effect in the place of the cause. Religion does not produce melancholy, but melancholy turns the thoughts to religion. Persons of a melancholy temperament seize on such ideas as are most awful, and which furnish the greatest opportunity of indulging in despondency and despair. Sometimes, however, it is not religion which occupies the minds and the thoughts of the melancholy, but their own health, which they imagine without reason to be declining, or their estates, which they apprehend to be wasting away; and abject poverty and beggary stare them in the face. And not unfrequently this disease alienates the mind entirely from religion, and the unhappy victim of it refuses to attend upon any religious duties, or to be present where they are performed. Frequently it assumes the form of *monomania*, or a fixed misapprehension in regard to some one thing. The celebrated, and excellent William Cowper, laboured for years under one of the most absurd hallucinations, respecting a single point; and in that point his belief—though invincible—was repugnant to the whole of his religious creed. He imagined, that he had received from the Almighty a command at a certain time, when in a fit of insanity, to kill himself; and as a punishment for disobedience, he had forfeited a seat in paradise. And so deep was this impression that he would attend on no religious worship, public or private; and yet at this very time took a lively interest in the advancement of Christ's kingdom; and his judgment was so sound on other matters, that such men as John Newton and Thomas Scott, were in the habit of consulting with him on all difficult points. The case of this man of piety and genius, was used by the enemies of religion and particularly by the enemies of Calvinism, as an argument against the creed which he had embraced; whereas his disease was at the worst, before he had experienced any thing of religion, or had embraced the tenets of Calvin. And let it be remembered, that it was by turning his attention to the consolation of religion that his excellent physician was successful in restoring his mind to tranquillity and comfort. And the world will one day learn, that of all the remedies for this malady, the pure doctrines of grace are the most effectual to resuscitate the melancholy mind. This is in fact a bodily disease, by which the mind is influenced and darkened. Thus it was received by the ancient Greeks; for the term is compounded of two Greek words which signify *black bile*. How near they were to the truth in assigning the physical cause which produces the disease, I leave to others to determine. Casuists have often erred egregiously, from referring all such cases to mental or moral causes. It is probable that even when the disease is brought on by strong impressions on the mind, that by these physical derangement occurs. To reason with a man against the views which arise from melancholy, is commonly as inefficacious, as reasoning against pain. I have long made this a criterion, to ascertain whether the dejection experienced was owing to a physical cause; for in that case, argument, though demonstrative, has no effect. Still such persons should be affectionately conversed with; and their peculiar opinions and views should rarely be contradicted. Cases often occur, in which there is a mixture of moral and physical causes; and these should be treated in reference to both sources of their affliction. Melancholy is sometimes hereditary, and often constitutional.

When such persons are relieved for awhile, they are apt to relapse into the same state, as did William Cowper. The late excellent and venerable James Hall, D. D. of N. C. was of a melancholy temperament; and after finishing his education at Princeton, he fell into a gloomy dejection, which interrupted his studies and labours for more than a year. After his restoration he laboured successfully and comfortably in the ministry for many years, even to old age; but at last was overtaken again, and entirely overwhelmed by this terrible malady. Of all men that I ever saw, he had the tenderest sympathy with persons labouring under religious despondency. When on a journey, I have known him to travel miles out of his way to converse with a sufferer of this kind; and his manner was most tender and affectionate in speaking to such.

I have remarked, that persons who gave no symptoms of this disease until the decline of life, have then fallen under its power; owing to some change in the constitution at that period, or some change in their active pursuits. I recollect two cases of overwhelming melancholy in persons, who appeared in their former life, as remote from it, as any that I ever knew. The first was a man of extraordinary talents, and eloquence; bold and decisive in his temper, and fond of company and good cheer. When about fifty-five or six years of age, without any external cause to produce the effect, his spirits began to sink, and feelings of melancholy to seize upon him. He avoided company, but I had frequent occasion to see him, and sometimes he would be engaged in conversation, when he would speak as judiciously as before; but he soon reverted to his dark melancholy mood. On one occasion he mentioned his case to me, and observed with emphasis, that he had no power whatever to resist the disease, and said he, with despair in his countenance, "I shall soon be utterly overwhelmed." And so it turned out, for the disease advanced until it ended in the worst form of *mania*, and soon terminated his life. The other was the case of a gentleman who had held office in the American army, in the revolutionary war. About the same age, or a little later, he lost his cheerfulness, which had never been interrupted before, and by degrees sunk into a most deplorable state of melancholy, which as in the former case, soon ended in death. In this case, the first thing which I noticed, was, a morbid sense, which filled him with remorse, for acts, which had little or no moral turpitude attached to them.

I would state then, as the result of all my observation, that religion in its regular and rational exercise, has no tendency to melancholy, or insanity, but the contrary; and, that religion is the most effectual remedy for this disease, whatever be its cause. But melancholy persons are very apt to seize on the dark side of religion, as affording food for the morbid state of their minds. True Christians, as being subject to like diseases with others, may become melancholy; but not in consequence of their piety: but in this melancholy condition, they are in a more comfortable, as well as in a safer state, than others; they may relinquish all their hopes; but they cannot divest themselves of their pious feelings.

I have said nothing respecting the supposed tendency of strong religious feeling to produce insanity, for what has been said respecting melancholy is equally applicable to this subject. Indeed, I am of

opinion, that melancholy is a species of insanity; and in its worst form the most appalling species; for, in most cases, insane persons seem to have many enjoyments, arising out of their strange misconceptions, but the victim of melancholy is miserable; he is often suffering under the most horrible of all calamities, black despair. When a child, I used to tremble when I read Bunyan's account, in his *Pilgrim*, of the man shut up in the iron cage. And in the year 1791, when I first visited the Pennsylvania Hospital, I saw a man there, who had arrived a few days before, said to be in a religious melancholy, and to be in despair. He had made frequent attempts on his own life, and all instruments, by which he might accomplish that direful purpose, were carefully removed. Having never been accustomed to see insane persons, the spectacle of so many, deprived of reason, made an awful impression on my mind; but although some were raving and blaspheming, in their cells, and others confined in straight-jackets; the sight of no one so affected me, as that of this man in despair. Although nearly half a century has elapsed since I beheld his sorrowful countenance, there is still a vivid picture of it in my imagination. We spoke to him, but he returned no answer; except that he once raised his despairing eyes; but immediately cast them down again. Whether this man had been the subject of any religious impressions, I did not learn. But this one thing I must testify, that I never knew the most pungent convictions of sin to terminate in insanity; and as to the affections of love to God and the lively hope of everlasting life producing insanity, it is too absurd for any one to believe it. I do not dispute, however, that enthusiasm may have a tendency to insanity; and some people are so ignorant of the nature of true religion as to confound it with enthusiasm. I will go farther and declare, that after much thought on the subject of enthusiasm, I am unable to account for the effects produced by it, in any other way, than by supposing that it is a case of real insanity. And diseases of this class are the more dangerous, because they are manifestly contagious. The very looks and tones of an enthusiast are felt to be powerful by every one; and when the nervous system of any one is in a state easily susceptible of emotions from such a cause, the dominion of reason is overthrown, and wild imagination and irregular emotion govern the infatuated person, who readily embraces all the extravagant opinions, and receives all the disturbing impressions which belong to the party infected. Without a supposition such as the foregoing, how can you account for the fact, that an educated man and popular preacher, and a wife, intelligent and judicious above most, having a family of beloved children, should separate from each other; relinquish all the comforts of domestic life, and a pleasant and promising congregation, to connect themselves with a people who are at the extreme of all enthusiasts—the Shakers! But such facts have been witnessed in our own times, and in no small numbers. In a town in New Hampshire, the writer, when in the neighbourhood, was told, of the case of a young preacher, who visited the Shaker settlement, out of curiosity, to see them dance, in which exercise their principal worship consists; but while he stood and looked on, he was seized with the same spirit, and began to shake and dance too; and never returned, but remained in the society. But there being no demand for his learning or preaching talents, whatever they may be—and he being an able-bodied man, they em-

ployed him in building stone fences. This species of infatuation, which is called enthusiasm, is apt to degenerate into bitterness and malignity of spirit towards all who do not embrace it, and then it is termed fanaticism. This species of insanity, as I must be permitted to call it, differs from other kinds in that it is social, or affects large numbers in the same way and binds them together by the link of close fraternity. It agrees with other kinds of monomania in that the aberration of mind relates to one subject, while the judgment may be sound in other matters. No people know how to manage their agricultural, horticultural, and mechanical business more skillfully, and successfully than the Shakers. And the newer sect of Mormonites, would soon settle down to peaceable industry, if the people would let them alone. This country promises to be the theatre of all conceivable forms of enthusiasm and fanaticism; and as long as these misguided people pursue their own course, without disturbing other people, they should be left to their own delusions, as it relates to the civil power; but if any of them should be impelled by their fanatical spirit, to disturb the peace, they should be treated like other maniacs.

The causes of melancholy and insanity, whether physical or moral, cannot easily be explored. The physician will speak confidently about a lesion of the brain, but when insane persons have been subjected to a post-mortem examination, the brain very seldom exhibits any appearance of derangement. The casuist, on the other hand, thinks only of moral causes, and attributes the disease to such of this class as are known to have existed, or flees to hypothesis, which will account for every thing. There is a remarkable coincidence, however, which has fallen under my observation, between those who assign a physical cause for melancholy and madness, in regard to one point. Some forty or fifty years ago, the writer, about the same time, read Shepard's "Sincere Convert," and Robe on "Religious Melancholy," and he noticed, that they both ascribe the deep and fixed depression of spirits frequently met with, to a secret, criminal indulgence. Well, in the statistics of several insane asylums and penitentiaries which have been published recently, the most of the cases of insanity are confidently ascribable to the same thing, as its physical cause. This increasing evil is of such a nature that we cannot be more explicit. Those who ought to know the facts, will understand the reference. It must, after all, be admitted, that the claims of intemperance in the use of intoxicating drinks, to a deleterious influence on the reason, stand in the foremost rank; but the madness produced by this cause is commonly of short duration. I do not speak of that loss of reason which is the immediate effect of alcohol on the brain; but of that most tremendous form of madness, called *delirium tremens*. I have said that it was short, because it is commonly the last struggle of the human constitution, under the influence of a dreadful poison, which has now consummated its work—and death soon steps in, and puts an end to the conflict.

After spending so much time in speaking of melancholy as a disease, I anticipate the thoughts of some good people, who will be ready to say, What, is there no such thing as spiritual desertion—times of darkness and temptation, which are independent of the bodily temperament? To which I answer, that I fully believe there are many such cases; but they deserve a separate consideration, and do not fall within the compass of my present design. The causes,

symptoms, and cure of such spiritual maladies are faithfully delineated by many practical writers. And although these cases are entirely distinct from melancholy, they assume, in many respects, similar symptoms, and by the unskilful casuist, are confounded with it. And, as I have before intimated, these two causes may often operate together, and produce a mixed and very perplexed case, both for the bodily and spiritual physician.

After all that has been said, the fact with which we commenced, that religious exercises are very much modified by the temperament; and in some cases, by the idiosyncrasy of the individual. The liquor put into an old cask, commonly receives a strong tincture from the vessel. Old habits, although a new governing principle is introduced into the system, do not yield at once; and propensities, apparently extinguished, are apt to revive, and give unexpected trouble. It is a comfortable thought, that these bodies cannot go with the saints to heaven, until they are completely purified. What proportion of our present feelings will be dropped with the body, we cannot tell. How a disembodied spirit will perceive, feel, and act, we shall soon know by consciousness; but if ever so many of the departed should return and attempt to communicate to us their present mode of existence, it would be all in vain; the things which relate to such a state are inconceivable, and unspeakable. What Paul saw in the third heaven he dare not, or he could not communicate; but he did not know whether he saw these wonderful things in the body or out of the body. This was a thing known, as he intimates, only to God.

ART. IX.—*The Churches of Holland and Scotland compared.*

THE Reformed Church of Holland is, in its form of government, Presbyterian. The population of the country, in 1838, was 2,552,339; of whom 1,518,700 belonged to the Reformed Church; the rest being dissenters of various sects, Roman Catholics and Jews.* The number of communicants in the Reformed Church was, at the same time, 505,217. The number of Classes, or Presbyteries, is 43; the clergy, exclusive of those who may be superannuated, amount to 1450; and the number of places of worship is 1240. It is a noble regulation in this church, and one which we regret exceedingly had not been attended to in Scotland, that the ministers are increased according to the demands of the population. A village or district whose inhabitants, belonging to the Reformed Church, do not exceed 200 souls, is, when a vacancy occurs, united to an adjoining parish. Unless where weighty reasons can be adduced, a community under 1600 is entitled to one pastor only. The legal allotment of clergymen for the supply of the Reformed Church is as follows:

Population.	Ministers.
1600 to 3000.....	2
3000 to 5000.....	3
5000 to 7000.....	4
7000 to 10,000.....	5
10,000 to 13,000.....	6
13,000 to 16,000.....	7
16,000 to 20,000.....	8

* The number of Jews in Amsterdam, and the other large towns of Holland, is said to amount to 40,000!

For every additional five thousand souls in a town or district, another minister is allowed by government.

We shall draw a comparison between the churches of Holland and Scotland, in a few prominent particulars, and the comparison may prove useful. The two *ought* to be "sister churches." Once they were so; and after a long period of cold reserve and mutual distance-keeping, the General Assembly of our church has renewed a correspondence which, if kept up in the spirit of brotherly love and mutual faithfulness, may issue in great good to both.

1. *Plan of Church Government.*—In Holland, as in Scotland, the church courts are four in number. The consistory, or kirk session, consists of the minister or ministers, the elders and the deacons of each congregation. Elders and deacons are elected by the kirk session; but this election must be notified *three* successive sabbaths to the congregation, that objections may be laid against the nominee. They continue in office for *two* years only, not as with us, for life; but they are very often re-elected after a short interval. In towns, there is commonly one session, consisting of all the ministers, together with the office-bearers. In no case can there be fewer than *two* elders and *two* deacons; in congregations served by one minister, there cannot be more than *four* of each; should there be two ministers, the number of elders and deacons shall not exceed *five* of each. In congregations served by more than two ministers, the number of elders and deacons must not be more than double that of the ministers. The *classis*, or presbytery, consists of a select number of the ministers, and one elder. Each classis is subdivided into two, three, or four bodies, called *rings*, composed, however, of the ministers alone, who meet at one another's houses for mutual improvement, and to supply vacancies, &c. Their transactions are recorded and held as legal, and as such reported to the supreme court. We can see great liability to abuse in these sort of demi-official courts, from which the laity are excluded. To the *classis*, or presbytery, belongs the superintendence of all matters of religion within their bounds, and by them a system of regular visitation of all the churches is kept up. The regulations for these visitations are comprehensive and searching, while there is nothing like austerity or an unchristian spirit manifested, either in the regulations themselves, or in the dignified manner in which the answers to the prescribed queries are elicited. A system of this kind seems to be essential to the full development of the advantages of the presbyterial system, and Scotland may, in this respect, profitably copy the Dutch Church. The provincial *synod* consists of a minister from each classis in the province, and *one elder* at a time, sent by each classis in rotation; and the *general synod* (*allgemeine synode*), is composed of a deputy from each of the provincial courts, and from the Walloon, or French-Belgian congregations; of a clergyman from the home commission of the Colonial Churches; of a theological professor from each of the universities of Leyden, Groningen, and Utrecht; of one elder sent by the provincial courts, and by the Walloon churches in rotation; a clerk and a treasurer: in all, eighteen members; but three of these, the theological professors have, for what reason we know not, *no vote*. The king names the president and vice-president; and the minister of state charged with the ge-

neral direction of the affairs of the Reformed Church is present with his secretary, and advises at the various sittings of the synod, and is ready to give his opinion, and to direct in difficult cases. All extraordinary resolutions must have his *vision*, as also every ecclesiastical deed of national importance. The general synod discusses every thing regarding the state of the church as a whole; makes and alters, *with royal authority*, general rules, and decides on all appeals from the inferior courts. In this, and in all the other courts, business is conducted invariably *with closed doors*.

Looking at this outline of the Dutch ecclesiastical system, we would be inclined to say of it that it is *Presbyterianism caricatured*. It has the *name*, and something like the organization of the courts of our Presbyterian Church; but it has nothing more. Even the consistory, in which the resemblance is nearest, labours under a great defect, in the limited number of its elders and deacons, and their frequent change. The classis, with its solitary elder, and clogged by the demi-official nondescripts called *rings*, is a poor imitation of our efficient and well balanced presbytery; while the synod, with *one elder* only, and a single deputy from each Classis, and intrusted with no business peculiarly its own, or in any way distinct from the Classis, cannot once be compared with our provincial assemblies composed of a minister and elder from *every parish* within the bounds. As to the *general synod*, it seems to be a neat little pocket concern of the king and his minister of state. In the presence of the General Assembly of the Church of Scotland, it would resemble the mouse, which once on a time happened to find itself in the presence of Jupiter. In all the courts, the admixture of lay members is by far too small; in both synods, the number of members altogether is too scanty. There is, moreover *no freedom of election*, and from all of them the influence of public opinion is withdrawn, as they all proceed with "shut doors!"

II. *Education of the Clergy*.—We tremble for our Church at the very threshold. Certainly *our* clerical education is good, and surely no man can question that—we are a *learned clergy*! And yet, after all, we incline to think that the Church of Holland has the advantage of us here. "The Dutch clergy are an uncommonly well educated body of men."* Every student for the Church *must* take two degrees at the universities, known by the names of "candidate in literature, and candidate in theology." Before obtaining the former of these ranks, he must be examined in Latin, Greek, Hebrew, and Oriental Antiquities; and give proof of his having benefited by attendance on the classes of logic, general history, and the language and literature of *his own country*. Before being advanced to the rank of candidate in divinity, he is examined on Moral and Natural Philosophy, Natural Theology, Oriental literature, and the Hebrew language, Church history, and the general doctrines of Christianity. He must attend the divinity lectures for *three* sessions, and *our* anomalous plan of "irregular attendance," which may be no attendance at all, is unknown. He enjoys much intercourse with his teachers; delivers written discourses before them, on which also he

* Stevens' Account of the Dutch Church, p. 20. We owe many thanks to Mr. S. for this valuable tract.

may be examined; and *not unfrequently* takes the degree of *Doctor in Divinity* before leaving college. After three years' regular attendance at the hall, he is allowed to preach before a congregation as a *probationer*; but he can only be called to a charge after he has become a *proponent*, or been licensed by the competent ecclesiastical court. Students are not licensed till they have completed their 22nd year. Being then regarded as "ecclesiastical persons," a watchful eye is constantly kept by all the Church courts on their conduct. Care is taken to make the people acquainted with their pulpit gifts, and that their talents are otherwise rendered available to society. An official roll of their names, places of abode, and actual engagements, is not only forwarded once a-year to the general synod, but is published likewise by authority, every six months, in a widely circulated periodical. In the biennial almanacs also, their names are printed immediately after the stated clergymen in each province whose court granted them license. Each probationer is obliged to send his address to the Classical ecclesiastical court within whose bounds he resides. The Dutch clergy manifest a kindly feeling towards candidates for the ministry, and like the community, have a tolerably accurate knowledge of the peculiar gifts and graces of almost every licentiate of the Church. In all this we ought to imitate their example.

III. *Ordination, status, and duties of the clergy.*—Ordination is conferred by the provincial ecclesiastical courts, answering to our Presbyteries, by whom also all candidates for ordination are examined. The applicant, two months before the time of examination, must deliver, to the clerk or court, a certificate of his having attained the degree of candidate in literature, and also that of candidate in theology—certificates of his having attended the whole of the prescribed course of lectures in philosophy and theology—of his having been at least two years in full communion with the Church—of his having preached at least twice before one of the theological professors—and of the purity of his moral character. No one who has obtained ordination in any reformed Church abroad, unless he has also occupied a pastoral charge, is allowed to officiate as a minister in the Reformed Church in the Netherlands, till he has been examined by one of the provincial ecclesiastical courts; and before examination, he must produce certificates of character, and of literary and theological study. The examinations for ordination are substantially like those in the church of Scotland, and they embrace the following branches: biblical exegesis, comprising a Latin translation of two chapters of the historical books of the Old and New Testaments, and a chapter of one of the epistles, with an explanation of the sense and meaning of the same; answering to our "exercise with additions."—Ecclesiastical history—dogmatic theology and history of controversies—Christian ethics—the art of preaching—and the duties of the pastoral office, with written and verbal specimens. The candidate having given satisfaction, takes an oath against simony, and comes under a solemn vow to adhere to the standards of the Church, to uphold its interests, and to submit to its discipline.

A minister who has served 40 years in office, may retire with full salary; and at any time, if disabled by bodily or mental infirmity, he may become *emeritus*, and retire on a regulated portion of the

salary. This is an excellent regulation; and thus parishes are *not* left, as with us, for a succession of years destitute of an efficient ministry. The private duties of visiting and catechising are held to be essential to the due discharge of duty. Candidates for membership receive, for a series of years, a regular course of religious instruction, according to the Confession of Faith and the Heidelberg catechism, and they are also carefully taught Bible history, and the *origin and progress of the Reformation from Popery*. The sacrament of the supper is administered *once a quarter*. On Saturday previous, there is an evening service, after which the new members are admitted publicly, with suitable exercises. The rolls of communicants are scrutinized previously to every communion. Members of other Protestant Reformed Churches are admissible on producing proper certificates. No tokens are used, as with us; and herein we think they are wrong; as are our brethren in Ireland, and wherever this most wholesome practice is discontinued. Nor can we approve of the Dutch plan of men and women communicating *separately*.—At *baptism*, as well as in dispensing the supper, printed formularies and prayers are used. Baptism is always done publicly, and never on a week day.—The use of organs is retained, and the observance of Easter, and other festivals.

In Holland, the affectionate respect of the people to their ministers is very strongly marked; and I believe that *there*, as in Scotland, there is given every reasonable encouragement to the faithful and conscientious discharge of all the duties of the pastoral office.

IV. *Church patronage*.—Voetius, the celebrated Dutch divine, who flourished in the early part of the seventeenth century, has recorded in his writings a very decided testimony in favour of the "divine right" of the election of ministers as vested "in the Church," as contradistinguished from "the clergy alone," and from "all magistrates, patrons, bishops, ediles, or any other, whose patronage," says he, "without doubt, arose from human deeds, usurpations, and ordinances." Luther, Calvin, and Zuvinglius, speak in the same style; and the standards of the Belgic, the Helvetian, the French, the Saxon, and the Scottish Churches, all maintain the same doctrine as scriptural, and as essential to the right constitution of a Protestant Church. The public confession, and other authorized documents of the Church of Holland are decidedly opposed to the system of lay patronage. That system was introduced into some of the villages and country districts, but the synods remonstrated against it. According to the present practice, a *veto* on every nomination is possessed by the king, while the election is made by the consistory of elders and deacons; and very seldom is the veto exercised.* As in Holland there

* The magistracy held a veto over the elections, even in the *Scots Churches* in Holland; and Mr. Stephen, in his "History of the Scotch Church at Rotterdam," mentions a curious case of its *repeated* exercise on occasion of one vacancy. Not one of the ministers chosen *could* have been known personally in Holland; but the Rev. Henry Lindsay of Bothkennar, on whom the people of the congregation were particularly set, was a marked man in the days of Presbyterian-prelatic-moderate ascendancy. He was an ardent anti-patronage man; and supposed to have *leanings* towards the seceders, on the question of popular calls. Letters were therefore written from certain quarters in Scotland, to *warn* the council of Rotterdam against such a man; and he was *re vetoed* accordingly. One wonders at the want of *policy* in this, for surely the "transportation" of one or two "wild men," to foreign parts, and particularly to a cold and cool region, would be a "neat transaction" at any time! See Mr. Steven's History, pp. 161—165, where this curious piece of history is given at length; and testimonies in favour of Mr. Lindsay inserted.

is nothing that corresponds exactly to parishes, the minister is called in *each congregation* by the Church council of elders and deacons. In the larger towns, the surviving ministers make a nomination by themselves, which is afterwards compared with that of the elders and deacons; and when an election takes place by a decision of all parties, the call is despatched to the government, in order to receive the royal assent, which in ordinary cases is never refused. In some country places, a private patron retains the right of nomination; but this extends no farther than *an approval or rejection* of the call produced by the kirk session. Generally speaking, the clergy elected in this way, are acceptable to the people; and there have been fewer secessions from the national Church of Holland, than any other on the continent.*

It may be questioned whether this system of patronage *practically* works better than our own. There have been, indeed, fewer instances of cases of "forced settlements," and of secession movements in consequence, than in Scotland; and the system, as a whole, is unquestionably far better than that of exclusive and absolutely irresponsible patronage. But the evil in the Dutch plan is, that the office-bearers of the congregations are *too few* in number; and when the right of election is committed to a small junta, without any check on the part of the people, the results will very much resemble those of individual patronage. Still, even the very moderate portion of popular influence which has been infused into the system, combined with the checks that have been interposed against abuse, have had the good effect of generally securing acceptable settlements. That it has not succeeded in preserving orthodox sentiment in the Churches of Holland is easily accounted for. The theology of Germany has been poured into the land from the seminaries of learning, and French infidelity has aggravated the evil. Need we wonder that such causes should have succeeded in estranging the people in too many instances from the very *knowledge* of sound doctrine, and diminished greatly in them the power of spiritual discernment? More especially when we remember that ever since the synod of Dort, in 1618, the Dutch have been placed in circumstances not at all favourable to the prevalence of spiritual, experimental, and practical views of divine truth. *Barren orthodoxy* is at present a prevalent character of the Church; and *this*, a system of pastoral election, even far more scriptural, and far more popular than what obtains in Holland, could not be expected by its single influence to subdue.

V. *Connexion with the state*.—In former days, there were *national* synods held; but now, and for two centuries, the term *general synod* has been preferred; and this change is symptomatic of a gradual loosening of the ties which connected the Church of Holland with the state. Since 1795, there has been no exclusive connexion of the Church with the state. The Church property has been made over to, or assumed by, the state; and the clergy are pensioned out of the public treasury. Besides a veto on all nominations to charges, the king, or sovereign power, (call it what you please,) has the no-

* See the valuable evidence of Dr. Welsh in the Patronage Report of the House of Commons, p. 225.

mination in some cases to offices purely clerical; such as Presbytery and *Ring* clerks, Presidents and Vice-Presidents of synods, &c. And a public state-officer, with assessors, attends for advice and assistance in the higher Church courts. The constitution of the Dutch Church is thus a very anomalous one. It possesses the essential character of an established Church, while it possesses not those checks which in *our* case are found so beneficial. The plan of paying all the clergy out of the public chest, is not a good one, as it substantially reduces the clergy to the rank of pensioners on the state. The *teind* system of Scotland, administered as it is by a court altogether independent of the crown, or of the reigning ministry, is a far superior one; and *our* ministers can go to that court, not in the character of humble petitioners, but in the more imposing attitude of claimants, with a "summons," and other "forms of process," in their hands. The interference of the king, also, in so many cases of ecclesiastical procedure, is strikingly contrasted with the independence of the Church of Scotland—an independence which no "king's commissioner," sitting in all the pomp of imitation-royalty, can infringe. The Dutch Church appears to us to be a *state* Church, rather than a *national* one. We dislike the term—*state* Church. It always conveys to us the impression of *gross Erastianism*, and tame subserviency to state purposes. The Church of England is a *state* Church; the Church of Scotland is *not*. The one was reformed partially by the *ipse dixit* of her king and parliament; the other was reformed thoroughly by the order and the will of her people. In the one we descrie "the Church of the *Constitution*," sitting enthroned in proud magnificence, amid the sternness of her canons and the rigidity of her forms; in the other, we behold "*the Voluntary Church*" of an enlightened, a free, and a willing people.

Is the Church of Holland *now* what she was *once*? Alas! no. Her glory has passed away. Not that she does not contain within her bounds many able, learned, and pious ministers. Not that her clergy would shrink from a comparison with those of any Church in moral rectitude of deportment and activity in pastoral duty. Not that she has been overrun with the corruptions of heterodox impiety to the same extent as the once flourishing Churches of France and Switzerland. We believe that there is a good measure of orthodoxy within her pale; but we also believe that that orthodoxy, generally speaking, is cold and barren in its character. Many of her clergy have learning without piety, and decency of manners without spiritual life. Not a few are Neologian in sentiment; and a spiritual deadness has more or less affected all. Five or six pious young ministers lately raised within her pale the standard of a more evangelical, and more ardent piety; and had they been guided by prudence, and had they not made a precipitate secession from her ranks, the great Head of the Church might have owned their efforts for extensive good. As it is, they have shrunk into a motley seat; they have split among themselves; and the benefits of their promising zeal have been lost to the community, and to the Church.

Were the question put to me, Whither may the Church of Holland turn her eyes for assistance in the way of reformation? I would answer at once, to the Church of Scotland! *She* has not only a scriptural standard, but, in addition, a numerous clergy to bear it

before her people. She has an admirably adjusted constitution, and her discipline is moderate, but firm. She enjoys all the real benefits of a civil establishment, while she cherishes, as far more dear, her spiritual independence, and *holds directly* of her glorious Head in heaven. *There is spiritual life in her*; and amidst shaking establishments and tottering thrones, there is in *her* the principle of perpetuity. Let her look with kindly affection on the Church of the Belgic confession; and when a deputation from her members shall go forth to seek the "lost sheep of the house of Israel," let them be charged with a commission to *that Church* in the bonds of "a common faith," that they may "strengthen the things which remain."

ART. X.—*Union of Seceders with the Synod of Ulster, Ireland.*

AGREEABLY to the direction of the two Synods, at their last meetings, the Committees appointed to confer upon the subject of Union, met in the Presbyterian church, Fisherwick-Place, on the 28th of August. On the motion of the two Moderators, the United Committees agreed to elect as Chairman the senior minister present, when the Rev. Thomas Miller, of Cookstown, was chosen, and the meeting was opened with prayer. The Rev. George Bellis was requested to act as Secretary. A general conversation ensued on the best method of conducting the deliberations of the meeting, when the following resolutions were agreed to:

1. "That union among Christian churches for mutual edification and for the extension of the gospel, is agreeable to the Scriptures, and at all times highly desirable.

2. "That the leadings of Divine Providence seem to favour a union between those Presbyterian churches in Ireland, that maintain the doctrinal standards of the Church of Scotland, in the profession of which they were originally planted.

3. "That whereas the general Synod of Ulster did appoint a Committee to consider of this matter, and the Presbyterian Synod of Ireland, distinguished by the name of Seceders, did appoint another Committee for the same purpose—these Committees, now in joint meeting assembled, do proceed to consider the details of a union upon the principle that each Synod receives the Westminster Confession of Faith as founded on, and agreeable to the Holy Scriptures, in the same manner, as it was received by the Church of Scotland, in the year 1647."

These resolutions having been unanimously adopted, a Sub-Committee, consisting of an equal number from each Committee, was appointed to prepare a course of proceeding, and submit, in a digested form, the various subjects that should be considered and discussed by the Joint-Committee. After deliberation, the Sub-Committee submitted their report, when it was resolved by the Joint-Committees,

1. "That the Synods respectively acknowledge each other as equal and co-ordinate church courts.

2. "The Committee of the Synod of Ulster, for the information

and satisfaction of their brethren of the Secession, state that the Synod of Ulster require from all candidates for license, or ordination, subscription to the Westminster Confession of Faith, in the following words, namely: "I believe the Westminster Confession of Faith to be founded on, and agreeable to the word of God, and, as such, subscribe it as the Confession of my Faith,"—that the practice of their Presbyteries is uniform in this matter, and a report of their faithfulness annually made to the Synod; that the Synod of Ulster maintains the rights of the people in the election of ministers and other office-bearers, without any interference or control whatsoever, of private patrons, or of the State; and that as a court of Christ, the Synod is perfectly free in all matters of doctrine, order, and discipline, from the interference or control of any other church.

3. "The Committee of the Secession Synod, for the information and satisfaction of their brethren of the Synod of Ulster, state, that the Secession Synod require from all candidates for license or ordination, subscription and acknowledgment of the Confession of Faith, in answer to the following question:

"Do you sincerely own and believe the whole doctrines contained in the Confession of Faith, Larger and Shorter Catechisms, compiled by the Assembly of Divines that met at Westminster, with Commissioners from the church of Scotland, as the said Confession and Catechisms were received and approved by the Acts of the General Assembly, 1647, and 1648, to be founded on the Word of God, and do you acknowledge the said Confession and Catechisms, as the confession of your faith?" That the practice of their several Presbyteries is uniform in this matter, and a report of their faithfulness annually made to the Synod. They farther desire to state, that, as individuals and as a Church Court, they continue to approve, profess, and maintain the original principles of the Fathers of the Secession in their faithful witness-bearing and labours, for soundness of doctrine, strictness of discipline, and the assertion and maintenance of the rights of church members; and that, as a church court, they are perfectly free, in all matters of doctrine, order, and discipline, from the interference or control of any other church.

4. "The Joint-Committees mutually acknowledging, that the modes of receiving candidates for license or ordination, as practised in their respective Synods, are equally satisfactory, do yet resolve to recommend the adoption of one common formula and practice as a part of the basis of union.

5. "The Joint-Committees agree to recommend, that it be recognised as a principle of the contemplated union of the Synods, that all ruling elders, before being considered qualified to sit in church courts, or otherwise exercise the office of elders, shall produce documentary evidence of their free election, public ordination and subscription to the Westminster Confession of Faith.

6. "The Joint-Committees agree to recommend, that it be acknowledged as a principle of the contemplated union, that any member or elder known to maintain or teach doctrines contrary to the Westminster Confession shall be amenable to the discipline of the United Church.

7. "The Joint-Committees resolve to recommend the recognition and adoption of public baptism, as agreeable to Scripture, to the na-

ture and ends of the ordinance, and the original practice of the Presbyterian churches in these kingdoms.

8. "The Joint-Committees resolve to recommend, that every election of office-bearers shall be, at least by a majority of communicants; and that the amount of stipend paid by electors shall not be calculated in the decision.

9. "That the contemplated union be formed with an earnest desire, prayer and resolution, to seek, obtain, and enforce increased strictness of discipline in the admission, oversight, or, when need demands, the exclusion of members.

10. "In the event of union, the designation of the united bodies shall be "The Presbyterian Church in Ireland," and that of its supreme court, "The General Assembly of the Presbyterian Church in Ireland."

11. "It is recommended, that the moderators be directed to call meetings of their respective Synods at Belfast, on Wednesday, the 8th of April next, to receive and deliberate on the reports of the Committees.

12. "The Joint-Committees do now adjourn till Tuesday, the 7th of April next, at 5, P. M., in Fisherwick-Place."

These resolutions are now published for the information of the ministers and congregations of both Synods.

The Joint-Committees are happy to state, that the spirit in which the entire business was conducted was most pleasing. There was a delightful manifestation of the unity of brethren. No unpleasant difference of opinion arose, while every topic was canvassed with the utmost freedom. The Committees now recommend this subject to the prayerful consideration of the members of their respective Churches, in the humble hope that He who is head over all things to his body, the Church, and who has prayed that His disciples may all be one, will order these proceedings to the advancement of His kingdom and glory.

(Signed by order.)

GEORGE BELLIS, *Secretary.*

Belfast, 29th August, 1839.

ART. XI.—*Doctrine and Practice.*

AN intimate and inseparable connexion exists between the theory and experiment of religion. Yet it is a vulgar prejudice, and quite a popular sentiment that Pope, in his poetic essay on man, has thus expressed:—

"For modes of faith, let graceless zealots fight—
His can't be wrong, whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwarts this one great end,
And all of God that bless mankind or mend."

If, by these lines, the bard would insinuate it is of no consequence what principles we maintain—whether Infidel or Christian, Romish or Protestant Catholic—we protest against his ground, as it is in it-

self contradictory and impossible. How can his "life be in the right," whose creed is in the wrong? How can he who believes not in the Son of God, but tramples him beneath his feet, be in the right either towards God or man? How can his kindest sympathies and his most benevolent deeds be praiseworthy, when they proceed from every other principle except love to God and man? If important that the fundamental doctrine alluded to should not be disregarded, but contended for as for life, all truth is to be estimated in the same proportion. It is, therefore, far from being of trivial moment what we believe, as to salvation by the grace of God. How could our character be evangelical or acceptable to God, unless we know enough not to depend on an arm of flesh—not to boast, as Pharisees, of our good deeds—not to compliment ourselves as profitable servants?

Much learning is not the requisite for which we would make interest. If well directed, it cannot be too comprehensive—nor can it be too limited if misapplied. All that is needed to answer the object now advocated, is, simply, acquaintance with the truth. It is often to be found to an extent almost incredible with many, whose education goes not far beyond their Bible and catechism. The discriminating clearness of their vision, the reasonableness of their humble arguments, the natural force of their conclusions—to which may be annexed—their long, thorough and tried experience, are almost marvellous, and demonstrate them prepared to give a reason of the hope they express before the most sophisticating doctors; and, if necessary, to seal their faith by their blood. They have been taught, as man cannot teach them—by the word and Spirit of God. And they appear in the Church with enlightened understandings, glowing hearts, and consecrated lives. When the most learned Grotius was about to die, he observed that he would cheerfully part with all his literary acquisitions, performances and fame, if he might possess the pious information and experience of a poor and ignorant neighbour. Ignorant! not of his Bible, not of grace, but of the wretched and foolish philosophy to which Grotius had been devoted. O, we might rather be the most ignorant Christians imaginable; yet enjoying correct views of the Scriptures, than the most seraphic and celestial professors of divinity that live—who nevertheless know not, nor understand, nor receive the plain, simple, reasonable, matter of fact doctrine, that the salvation of a fallen, perishing sinner, is by grace, from the beginning to the end—by grace.

Another consideration should guard us against the prejudice apt to prevail in favour of the worst kind of all ignorance—that which is evangelical or religious. It is the following: that there is no doctrine of Scripture not decidedly practical in its design, tendency and result.—Select what mystery we may of faith, we cannot justly denounce it as speculative and inefficient and superfluous. Surely, the doctrine of the Trinity may not be adduced. Is not this practical? Is it not so much so, that a knowledge of it is essential to our salvation? How, if unacquainted with it, could we be apprized of the redeeming love of God? How could we cry *Abba, Father*? How could we plead the intervention of Christ, or in his name ask for the influences of the Spirit? How could we forgive those who trespass against us, if we had not been led to taste of the forgiving

love of the Father, at the cost of the atoning blood of his Son? Nor may we stigmatize the doctrine of election as speculative, and rather operating against practical and active godliness. Is not this the identical truth that shows us to be greatly polluted, helpless, and undone sinners? Is it not this that constrains us, in self-despair, to cry out to God for assistance, and that generously impels us to ascribe to him all the glory of the unmerited and blessed deliverance he has been pleased to vouchsafe? So with every other doctrine. Indifference, therefore, or opposition to the pure principles of revelation, is indicative of no little moral obliquity, if we might not also question the mental rectitude of him who indulges in it, and flatters himself that he is acting the only part that is independent and magnanimous.

Yet, with all the manifest evils accruing from the common prejudice we would gladly remove, there is too great laxity about doctrine, under a pretext of the enlarged views and feelings that charity would dictate. We should not, most assuredly, condemn all who differ from us—nor is such censorious severity at all necessary. We may hope all things in relation to Arminius—that his heart was more logical and evangelical than his head. There are many Christians among his followers. But must we therefore connive at their leading defects, the partial, distorted and inconsistent, and unscriptural views on points of immense, if not of essential moment—points that influence the fountain of action, and that savour, as we think, of a spirit of proud independence—that is, to say the least, exceedingly unlovely in the follower of the meek and lowly Saviour, whose crowning grace should be humility? This were not charity, but latitudinarianism—an error dangerous in the extreme; since under its daring and unsettling influence we would at length, by gradual transitions, be led to fancy and conclude that any system of divinity may be regarded with favour—that the Trinitarian may give the hand of fellowship to the Unitarian. Dr. Livingston taught his students “charity is no fool.” This, among many of his valuable sayings, is worthy of remembering—especially at the present day, a day of departures, of loose views and feelings—of loose policy, discipline, and order. Never, perhaps, in this free country, has there been a louder summons upon our ministers and members to be tenacious of the good old doctrines in which they have been instructed, and which have been committed to their guardian care. The righteousness of our adorable Saviour, imputed to us by faith, cost him too much, and is intrinsically too valuable to be exchanged for some new theological and absurd dogma. So with all truth. We are to hold fast the form of sound words. We are to maintain sound doctrine. Here is no bigotry. Here is sacred principle—a compromise of which cannot otherwise than expose us to the delusions of the perfectionists, now rearing their heads where we might have predicted they would appear—if not to the aberrations and proficiencies of atheism.—*Christian Intelligencer*.

ART. XII.—*Love of Home.*

I HAVE at times tried to imagine the feelings of a man who is about to emigrate, fully convinced that he never again will look

upon his native land. To my mind it brings thoughts allied to death. I could fancy that it was going away to die—going to live somewhere until death came—in some huge prison with a jail like sky above it, and an area that might stretch hundreds of miles, with a wide sea around it, on the margin of which I should wander alone, sighing away my soul to regain my native land. Every thing would be strange to me; the landscape would call up no recollections; I should not have even a tree to call my friend, nor a flower which I could call my own. Ah! after all it is something to look upon the churchyard where those we loved are at rest, to gaze upon their graves, and think over what we have gone through with them, and what we would now undergo to recall them from the dead. There seems something holy about the past; it is freed from all selfishness; we love it for its own sake; we sigh for it, because it can never again be recalled, even as a fond mother broods over the memory of some darling that is dead, as if she had but then discovered how much her heart loved it.—*Miller's Rural Sketches.*

ART. XIII.—*Power of Superstition in a Child in India.*

"WE had an affecting instance a short time since of the deep hold upon the mind of idolatrous prejudices, even at an early age. A poor girl, about ten or eleven years old, was brought to us; she appeared an amiable child, very obedient and tractable. She was not in good health when she came, and shortly after she grew worse, when she was told she must pray to Jesus, she turned her head away, and said, "No, no; Umoor, Umoor."* This poor child was constantly calling for a goat to go to Umoor; it was truly distressing to see how much fear amounting to terror, prevailed in her mind; she was constantly calling to some of the older girls not to leave her, but to send a goat to Umoor. Poor thing! it was in vain we told her that "the blood of goats would not take away sin;" her case greatly distressed us. The scholars met for prayer: the children were much affected, and so were we, to see the tears rolling down their little black faces, weeping over an idolatrous sister. I asked them, "Can Umoor do her any good?" "No, no, ma'am, she must go to Jesus." One little girl said to her, "If you die, where will you go? Umoor cannot love you." Another said, "We must pray for her." Another said, "We must tell her of gentle Jesus."

"They all knelt down, and prayed for her; much fervent prayer was offered for her, and we have reason to believe, that before she died the feeble eye of faith was directed to the Lamb of God that taketh away the sin of the world. She had not been in the school long enough to obtain much knowledge, and died six weeks after she came. A little girl who died of cholera some months before, manifested a striking contrast. She died with the greatest composure, saying, "I see bright light; it is Jesus; I am going to him."

Missionary Magazine.

* A goddess, worshipped by the lower castes, whom they suppose sends sickness of various kinds, such as small-pox, cholera, &c., and whose anger they hope to appease by sacrificing goats, fowls, rice, plantain, &c.

ART. XIV.—*Taxæ Cancellariæ.*

THROUGH the politeness of a friend, we have been favoured with a sight of this famous work, which so clearly reveals the corruptions of the Church of Rome, that it has become a matter of prime moment to the adherents of that church to deny its authority, and to represent it as interpolated by Protestants for base purposes. If the Church of Rome now repudiates it, that is one thing, and may be regarded as an improvement on the customs of their fathers, but to attempt to deny the authentication by the Roman Chancery of a tariff of Indulgences, in which each sin had its price affixed, is to fly in the face of the most veritable history.

This very point is now in progress of discussion between Mr. Fuller and Bishop England of South Carolina, a small part of which alone we have seen. As the *Taxæ Cancellariæ* is a scarce book, we will give some notice of the copy before us. It was published at Sylva-Ducis, (Bois-le-Duc,) by Stephen Dumont in 1706. The preface states that it is reprinted from a copy printed at Rome in the year 1514, by Marcellus Silber, and compared with an edition printed at Paris in the year 1520, by Tossanius Denis. At the request of the publisher, Dumont, the Senate of Bois-le-Duc appointed two of their members to compare the work with the originals. Their "authentication," signed by the Secretary of State, J. V. Muelen, is prefixed. They state that it agrees *de verbo ad verbum* with the originals. To convince the most incredulous, the editions of Rome and Paris, from which it was copied, were deposited in the house of the publisher, open to the public inspection, which was invited. It appears that even at that time, copies of the popish editions were becoming very rare. The work was early placed on the catalogue of prohibited books, as having been corrupted by the heretics,—a very convenient pretext for suppressing a work, the influence of which, against the church, they began to dread. He also gives a certified copy of the Indulgence, the shameless sale of which aroused the zeal of the great reformer. We think it would puzzle even the ingenuity of Bishop England to reconcile his statement, that the Indulgence "is not a remission of sin—nor the remission of the eternal punishment due to sin," with the following language of the Indulgence:

"Te absolvo, primo ab omnibus censuris ecclesiasticis per te quomodolibet incursis, deinde ab omnibus peccatis, delictis, et excessibus tuis hactenus per te commissis, quantumcunque enormibus, etiam sedi Apostolicæ reservatis."

We now subjoin a specimen of the ecclesiastical tariff, without disturbing the original Latin, only noting by way of explanation, that the letter g prefixed to the Roman numerals and designating the prices of absolution, is a contraction for *grossus*, a coin, the value of one-tenth of a ducat.

"Absolutio pro illo, qui litteras testimonialias falsas scripsit," g. vii.

"Absolutio pro eo, qui in Ecclesia cognovit mulierem et alia mala commisit," g. vi.

"Absolutio pro eo, qui matrem, sororem, aut aliam consanguineam vel affinem suam, aut commatrem carnaliter cognovit," g. v.

"Absolutio pro eo, qui virginem defloravit," g. vi.

"Absolutio pro perjuro," g. vi.

"Absolutio pro illo, qui in causa criminali falsè deposuit," g. vi.

"Absolutio pro illo, qui revelavit confessionem alterius," g. vii.

"Absolutio pro eo, qui interfecit patrem, matrem, fratrem, sororem, exorem, aut alium consanguineum, si laicum, quia si esset, aliquis eorum Clericus, teneretur interfectorem visitare Sedem Apostolicam," g. v. vel vii.

"Absolutio pro muliere, quæ bibit aliquem potum, vel alium actum fecit, per quem destruxit fœtum in utero vivificatum," g. v.

ART. XV.—*Wicked Attempt to Destroy the Mission.*

A FEW weeks after the above affair took place,* a most wicked plot was laid by some of the enemies of the mission, which, if it had proved successful, would have produced serious and fatal consequences, not only to myself, but to my people. The design was to excite the inhabitants to rise up in a mass against us. Some wicked men came one night and removed the god Veniagen from its pedestal in the temple; brought and placed it in front of our Mission Tamul School in Sheva Petta; took off the idol's hand, threw it aside, covered it with filth, and went away. Early the next morning, when those who had to pass that way saw the horrible condition in which their god was placed, they went and informed the rest. In a very short time, almost the whole of the people residing in Sheva Petta were assembled on the spot, filled with indignation and rage against the perpetrators of this most atrocious and wicked act. Many cried out that "No one else but the Padre and his people could have dared to commit such a wicked deed." Others said, "What is the use of our

* Excitement at a native festival, published in the last number.

living any longer in the world, if Christians are permitted to ill-treat our gods in this most shameful manner?"

When the minds of the people were in an inflamed state, the Lord graciously, and in a very remarkable manner, rescued us from the imminent danger to which we were exposed. He raised up a few of the most respectable and influential men among them to speak in our behalf, and to prove to the people that what was brought against us was a false accusation; that what a set of wicked men said, with an intent to do mischief, should not be relied upon, and that it would be well for them to consider before they rushed heedlessly on to destruction. With these words, in imitation of the prudent town clerk of Ephesus, they succeeded in dispersing the confused and irritated assembly. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."—*London Missionary Herald*.

ART. XVI.—*The Christian's Paradox.*

THE Christian's life a riddle seems,
Strange, paradoxical;
When born he's dead, when dead he's born,
And dying lives withal.
His life is war, his life is peace;
No suicide is he,
Yet kills, yea crucifies himself,
Is bound, and yet is free.
In smiles he's sad, he mourning joys,
Happy in misery;
Despised slave, and honoured king,
Rich, though in poverty.
Earth's happiness he values much,
Yet it contemns also;
He pleasure draws from the same source
Whence others taste but wo.
Thrones, kingdoms proffered unto him,
He tramples in the dust;
Yet to a kingdom and a crown
He is an heir with Christ.
While others love to take their walks
Through smiling, flow'ry meads,
Through fiery flames, like *three* of old,
Are his choice promenades.
In sorrow's overflowing floods
He deeply dives, that he
May precious pearls and richest gems
Add to his treasury.

When sore disease and death him rack,
All weeping round him stand,
Then joyous smiles rest on his cheek,
He welcomes death a friend.
Though clad in rags, yet he is decked
With robes which him adorn;
Though clouds and darkness overwhelm,
His midnight is his morn.
When sets his sun, his sun appears
In divine glory bright;
When all seems dark and gloomy, then
Beam rays of heavenly light.
He mortal dies, yet dying lives
Immortal, ever blessed;
His death is life, his loss his gain,
For pains eternal rest.
Sepulchral bones now youthful bloom,
A worm, a being fair;
Human divine, flesh spiritual,
He, Christ, and God, *one* are.
In temple of God's glory stands
This monument of grace,
Heav'n's ornamental fairest flower,
Blooming in Paradise.
May you, kind friend, and I, well know
This mystery of grace,
And meet again above, with Christ,
"And see him face to face."

DEAR SIR:—Accept this as a memento of a dying friend, who, in memory of your generous friendship, and with sentiments of the highest esteem, ever remains,
In the bonds of Christ's love,

Sincerely yours,

JOHN M. SCROGGES.

March 25th, 1839.

Prayer.—Prayer is the ornament of the priesthood, the most essential duty of a minister, the soul of his functions. Without prayer, he is no longer of any use in the ministry—of any service to Christians. He plants, but God does not give the increase; he preaches, but his words are as sounding brass; he recites the praises of the Lord, but his heart does not join in them, and he honours God but with his lips. In one word, without prayer, a minister is without soul, and without life—all whose labours in the vineyard of the Lord are but like the mechanical movements of an inanimate machine. It is, then, prayer alone which constitutes the strength and success of his different services; and he ceases to be acceptable to God or useful to man, as soon as he ceases to pray. In prayer consists all his consolation; and his functions become to him like the yoke of a hireling—like hard, burdensome, and painful tasks, if prayer neither alleviates their burden, solaces their pains, nor consoles him for the little success attending them.—*Massillon*.

TO CORRESPONDENTS.—"Anti-Slavery," and Extracts from the
"Address of Rev. James Patterson," in the next number.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very long letter, and it contains a great deal of information about the state of the country at that time. It is a very important document, and it is one of the most interesting documents in the collection.

1940

1944-1945

... ..

1980-1981

1. The first part of the document is a letter from the author to the editor, dated 19th March 1964. The letter is addressed to the Editor of the Journal of the Royal Society of Medicine, and is signed by the author, Dr. J. H. D. Jones. The letter is dated 19th March 1964, and is signed by the author, Dr. J. H. D. Jones.

1. The first group of people who are interested in the study of the history of the United States are the people who are interested in the history of the United States.

1990

THE UNIVERSITY OF CHICAGO

1944

1947

1947

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1. The first group of people who are interested in the study of the history of the United States are the people who are interested in the history of the United States. This group of people is interested in the history of the United States because they want to know more about the United States. They want to know more about the United States because they want to know more about the United States.

1780

1. The first group of people who are interested in the results of the study are the researchers themselves. They want to know if the study was successful in achieving its objectives and if the data collected is reliable and valid. They also want to know if the study has contributed to the existing knowledge in the field and if it has any practical implications.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".



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RECEIPTS BY MAIL IN JANUARY,

Rev. James Wallace, \$10.00

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For the information of Seceders who would wish to obtain a favourable situation in the west, within the bounds of the church, we would state that, having seen a note in the Monitor, some years ago, by Mr. Scanland, informing us that good land could be obtained at Congress price, near Midway, Spencer County, Indiana, we purchased, and have lived there about two years, and are well pleased with the land and country. There is still improved land to be had at the low rate of five or six dollars per acre, and a great quantity at Congress price.

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